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THE
MISSIONARY REVIEW.
[of the World]

Nil Desperandum, Christo sub Duce.

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CONTENTS OF VOLUME X.

JANUARY.

	PAGES.
I. SUBSIDENCE OF OBSTACLES TO MISSIONS—by Dr. Pierson	1
II. SHALL I GO?—Mark xvi, 15—Contributed	6
III. WASTEFUL CHANNELS OF CHRISTIAN WORK	15
IV. KASIERWERTHS DEACONESSES	17
V. LETTERS—I. World's Missionary Council—Arthington. 2. Unsalaries Missionaries—Carleton. 3. A Preaching Tour—Fuller	18
VI. FOREIGN MISSIONS IN 1885-1886	23
VII. AFRICA—Christian Martyrs of C. M. in Uganda. Bishop Taylor. Dr. Summers. Old Calabar	33
VIII. FOR THE CHILDREN—Houses in Tree-Tops	38
IX. LOVE TOKENS—Defaulting Treasurers. Unsalaries Service. Hard on High-salaried Secretaries	41
X. FUTURE PROBATION AND FOREIGN MISSIONS	42
XI. NEWS AND NOTES OF THE MONTH	44
XII. INTER-SEMINARY MISSIONARY ALLIANCE	48
XIII. INTERNATIONAL MISSIONARY UNION	50
XIV. WEEK OF PRAYER	50
XV. FIELD NOTES—Editor's Address. Daughters of the King. World's Missionary Council. Rev. David Herron. Conduct of Missions, &c.	51
XVI. GIFTS AND LEGACIES	54
XVII. SAILING OF MISSIONARIES	55
XVIII. DEATH NOTICES OF MISSIONARIES	57
XIX. OUR SUBSCRIBERS	58
XX. BOOK AND LITERARY NOTICES	59

FEBRUARY.

I. PATERSON, THE MISSIONARY AND MARTYR—by Rev. F. Vinton	65
II. BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS IN 1885	74
III. CHARGE OF REV. E. WEBB TO HIS SON	82
IV. DIFFERENCE BETWEEN SECULAR AND SPIRITUAL ENTERPRISES	88
V. NOTES AND EXTRACTS, (Contributed)	90
VI. AFRICA—Exploration of the Kasai. Bishop Taylor	91
VII. LETTERS—I. Gwalior, Dr. Hurst. 2. Opposition in Brazil, Bro. Wardlaw. 3. Para, Brazil, Bro. Nelson	95
VIII. COLLEGE ASSOCIATIONS AND FOREIGN MISSIONS	99
IX. SANTAREM AND THE AMAZON VALLEY	101
X. THE WOMEN OF INDIA	103
XI. MISSIONARY INTELLIGENCE AND REGISTRATION OFFICE	107
XII. NEWS AND NOTES OF THE MONTH—Mute Appeal	110
XIII. LOVE TOKENS—Corrections in Minutes. In REVIEW	114
XIV. FIELD NOTES—Echoes. Pastor vs. Am. Board. Deputations. What figures say. Dr. Summers. New Society. Self-Supporting Mission- ary. Heroic Days of Poverty. American Indians. Cameroons	118
XV. BOOK AND LITERARY NOTICES	122

MARCH.

	PAGES.
I. THE THEOLOGY OF MISSIONS—Contributed	125
II. AMERICAN MEDICAL MISSIONARY SOCIETY	132
III. GROWING INTEREST IN FOREIGN MISSIONS	135
IV. LETTERS—1. Japan, Rev. C. H. Carpenter. 2. China, C. T. Studd. 3. Niger Mission, Bishop Crowther. 4. Brazil, Bro. McLaren	137
V. FOR THE CHILDREN—The Patel's Story	141
VI. FOREIGN MISSIONS IN 1885-1886	146
VII. NEWS AND NOTES OF THE MONTH	156
VIII. PASTORS AND MISSIONS—CONDUCT OF MONTHLY CONCERT	158
IX. AM. BOARD AND AFTER-DEATH PROBATION	166
X. PERMANENT MISSION FUNDS	169
XI. LONGEVITY OF FOREIGN MISSIONARIES	170
XII. AFRICA—Samudu. Dr. Summers. C. M. S. Missions in W. Africa. Mr. Arnot. M. Coillard	175
XIII. LOVE TOKENS—High Salaries and the <i>Gospel in All Lands</i>	181
XIV. FIELD NOTES—Echoes. Missionary Volunteers. China Statistics. China heaping Coals on America	184
XV. GIFTS AND LEGACIES	185
XVI. SAILING OF MISSIONARIES	186
XVII. BOOK AND LITERARY NOTICES	187

APRIL.

I. OUR OPPORTUNITY AND OUR RISK	189
II. THE KUMBH OF HARDWAR	194
III. MISSION TROUBLES IN NORTH INDIA	198
IV. LETTERS—1. Brazil, Rev. John B. Kolb. 2. India, Rev. J. C. Perkins. 3. Mookden, N. China, Rev. John Ross. 4. Allahabad, Revs. For- man and Alexander. 5. Kolapoor, India, Basunt Thakur	200
V. DEBT OF THE FOREIGN MISSION BOARD	206
VI. AFRICA—Mission Progress slow at Bakundu. European Competition for African Colonies. Congo Free State. Berlin Conference	210
VII. FOR THE CHILDREN—John Dale, or Honored of the Lord	218
VIII. LOVE TOKENS—Corrections. Subsidized Periodicals. Dhulip Singh, Presbyterian Missions in Mexico	220
IX. ABANDONMENT OF PRESBYTERIAN MISSIONS	222
X. NEWS AND NOTES OF THE MONTH—Trifling with a Great Trust	223
XI. FIELD NOTES—Foreign Subscribers. Young Men and Missions. Evan- gelizing vs. Civilizing. Gospel in Cuba. Sin-Burdened Hea'hen. Saved Without Christ? Mission Conferences C. M. S. Simultan- eous Meetings. Marriage of Brahmin Widow Medical Missions. China Heaping Coals of Fire on Us. Praying for 100 More. Sup- pressing Vice. New York Y. M. C. A. Unsalaried Missionaries. French in New Hebrides. The Lord Will Provide. Deaths from Wild Beasts and Snakes. Lepers. Conduct of Missions. Mt. Her- mon Band and Missionary Volunteers	230
XII. GIFTS AND LEGACIES	244
XIII. MOVEMENTS OF MISSIONARIES	244
XIV. SAILING OF MISSIONARIES	246
XV. DEATH NOTICES OF MISSIONARIES	246
XVI. CHOICE MISSIONARY BOOKS	247
XVII. BOOK AND LITERARY NOTICES	249

MAY.

	PAGES.
I. FOREIGN MISSIONS—A CONTRAST, by Dr. Stevenson	255
II. THE KARENS OF BURMAH	260
III. SENDING MONEY TO FOREIGN MISSIONS	268
IV. GOSPEL MOVEMENT AMONG THE JEWS OF BESSARABIA	276
V. FOREIGN MISSIONS IN 1885-86	279
VI. LETTERS—1. U-Ganda, Mr. Mackay. 2. Christians of Tinnevely to Converts in U-Ganda	291
VII. FOR THE CHILDREN—Sukia, the Orphan Girl	294
VIII. LOVE TOKENS—Heathen without Christ. Mission Volunteers	296
IX. NEWS AND NOTES OF THE MONTH—Recent Converts. Rev. Dr. Stewart. Rev. C. Harrison, C. M. S. The Rev. J. C. Lawson. Mr. Stanley Smith Rev. J. W. Campbell. Spain. Bethlehem. An Example worthy of Imitation. Summary of the Work on the Congo. Upper Burma	298
X. ANSWER TO THE PRESBYTERIAN FOREIGN MISSION BOARD, REQUIRED BY GENERAL ASSEMBLY	301
XI. THE STUDENT MOVEMENT TOWARDS FOREIGN MISSIONS	311
XII. AFRICA—Bishop Taylor, Dr. Summers. Emin Bey	313
XIII. FIELD NOTES—Echoes. The Missionary REVIEW. Dr. and Mrs. Mur- ray Mitchell and the Earthquake. Doremus Mission Schools in Cal- cutta. The Jubilee. Agra Medical School in India. Guatemala Mission. Dr. Joshi. Release of Prisoners in India. Authoritative Deputations to Foreign Missions. The Peace Question	314
XIV. SAILING OF MISSIONARIES	317
XV. DEATH NOTICES OF MISSIONARIES	318
XVI. BOOK AND LITERARY NOTICES	318

JUNE.

I. HENRY MARTYN—by Frederick Vinton, Librarian at Princeton	321
II. PRACTICAL CONSECRATION—A Question for Christian Parents, by Mrs. H. Grattan Guinness	327
III. FOREIGN MISSIONS IN 1885-86	333
IV. MISSIONARY UPRISING AMONG STUDENTS—By Arthur T. Pierson	350
V. LETTERS—1. Brazil, Rev. D. C. McLaren	355
VI. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS REQUIRED BY GENERAL ASSEMBLY	358
VII. LOVE TOKENS—Erroneous Statement. Transfer of the Gaboon and Corisco Mission to the Paris Society	367
VIII. GIFTS AND LEGACIES	368
IX. INTERNATIONAL MEDICAL MISSION	369
X. FOR THE CHILDREN—A Brave Boy-Witness for Christ	369
XI. NEWS AND NOTES OF THE MONTH	371
XII. SUGGESTION TO FOREIGN MISSIONARIES	373
XIII. AFRICA—THE C. M. S. U-GANDA MISSION	374
XIV. FIELD NOTES—Back Volumes of this REVIEW. Arrears. Free Copies of this REVIEW. Needy Mission Fields. The Women of India. The Balya Bandhu. Government Grants in Aid to Mission Schools. Pres- byterian Foreign Missions. A Self-Supporting Native Worker. Lough Fuk. Self-Support. China Statistics	377
XV. BOOK AND LITERARY NOTICES	380
XVI. MISSIONARY VOLUNTEERS	386

JULY.

	PAGES.
I. JAMES HANNINGTON—By Rev. A. W. Halsey	387
II. MISSIONARY REMINISCENCE	402
III. DEPUTATIONS TO FOREIGN MISSIONS	404
IV. CALL AND QUALIFICATIONS OF THE FOREIGN MISSIONARY	406
V. INDEPENDENT FOREIGN MISSIONS	409
VI. MISSION BOARDS—Are they necessary?	423
VII. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, RE- QUIRED BY GENERAL ASSEMBLY	426
VIII. LOVE TOKENS—The Deposed Missionary. Fresh Zeal. Usurpation	432
IX. LETTERS—I. India, Rev. Mr. Pike	434
X. GIFTS AND LEGACIES	435
XI. FOR THE CHILDREN—A Leopard Hunt	436
XII. AFRICA—U-Ganda. Bishop Taylor	437
XIII. FOREIGN MISSION VOLUNTEERS	440
XIV. NEWS AND NOTES OF THE MONTH	443
XV. FIELD NOTES—Rev. D. Herron. Y. M. C. A. N. S. M. Error Cor- rected. Mission Treasurers. International Missionary Union	445
XVI. SAILING OF MISSIONARIES	451
XVII. DEATH NOTICES OF MISSIONARIES	451
XVIII. BOOK AND LITERARY NOTICES	452

AUGUST.

I. THE EVANGELISTIC ERA	453
II. ADDRESS BY MR. WILLIAM DUNCAN	457
III. PREACHING OF JOSEPH RABINOWITZ	466
IV. LETTERS—I. Brazil, Rev. Mr. Porter. 2. Bonthe, West Africa, Bro. J. A. Evans	468
V. BISHOP TAYLOR'S TRANSIT FUND RECEIPTS	471
VI. SENDING MONEY TO FOREIGN MISSIONS	475
VII. INDEPENDENT FOREIGN MISSIONS	479
VIII. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, REQUIRED BY GENERAL ASSEMBLY	497
IX. AFRICA—I. Mr. Stanley's Attack on the Missionaries. 2. Bishop Tay- lor's work in Liberia	506
X. LOVE TOKENS—Presbyterian Foreign Missions. Guatemala Mission and Rev. John C. Hill	506
XI. NEWS AND NOTES OF THE MONTH	507
XII. FOR THE CHILDREN	510
XIII. GIFTS, LEGACIES AND INCOME OF MISSION BOARDS	511
XIV. FIELD NOTES—Echoes. The International Missionary Union. Sim- ultaneous Missionary Meetings. The Gospel in Spain. The Rising Tide of Missionary Interest. Bethany Institute. Cost of Adminis- tering Foreign Missions of the M. E. Church North	512
XV. SAILING OF MISSIONARIES	514
XVI. DEATH NOTICES OF MISSIONARIES	515
XVII. BOOK AND LITERARY NOTICES	515

SEPTEMBER.

	PAGES.
I. JESUIT MISSIONS IN NORTH AMERICA, by Frederic Vinton	520
II. ADDRESS OF WILLIAM DUNCAN OF METLAKAHTLA	528
III. RUTH GUNGA'S BAPTISM—COMMENTS	539
IV. FOREIGN MISSIONS IN 1885-1886	544
V. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, REQUIRED BY GENERAL ASSEMBLY	562
VI. NEWS AND NOTES OF THE MONTH	569
VII. FOR THE CHILDREN—Crocodile killing a little boy	571
VIII. AFRICA	574
IX. THE MISSIONARY REVIEW AND ITS EDITOR	574
X. FIELD NOTES—Echoes. Neutrality. Heroine. Leaven Working. Mur- der of Bishop Leghers. Conduct of Missions. Special Objects. Jewish Slaves. Animal Sacrifices. Cannibalism. Christian Traders in Idols. "Cast in more than they all." Amen	577
XI. GIFTS AND LEGACIES	583
XII. BOOK AND LITERARY NOTICES	584

OCTOBER.

I. WEIGHTS AND WINGS	589
II. THE WORK OF MISSIONS	594
III. THE REJECTED FACTOR IN OUR CHRISTIANITY	597
IV. LETTERS,—1. Dr. Cousland. China. Persecution. 2. W. C. Wilcox. Inhambane. S. E. Africa	601
V. ANSWER TO PRESBYTERIAN FOREIGN BOARD, REQUIRED BY GENERAL ASSEMBLY	604
VI. AFRICA,—1. Mackay in U-Ganda. 2. Bishop Taylor in Libéria	614
VII. PRESBYTERIAN MISSIONS IN MEXICO	622
VIII. FOR THE CHILDREN—Mary, a Gem from the Hills of India	625
IX. FOREIGN MISSIONS IN 1885-1886	633
X. GIFTS AND LEGACIES	646
XI. NEWS AND NOTES OF THE MONTH	647
XII. LOVE TOKENS	648
XIII. FIELD NOTES—Echoes. Arrears. Missionary Lectureship. Lepers in India. Conduct of Missions	650
XIV. BOOK AND LITERARY NOTICES	653

NOVEMBER.

I. AROUND THE WORLD TOUR OF CHRISTIAN MISSIONS	657
II. TO THE STUDENT VOLUNTEERS FOR FOREIGN MISSIONS	667
III. GREAT END AND OBJECT IN LIFE, by Mrs. H. Grattan Guinness	670
IV. ARAUCANIAN INDIANS	676
V. LETTERS—1. Mr. Halligey a Prisoner. 2. More Martyr-Blood in Mexico	680
VI. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, REQUIRED BY GENERAL ASSEMBLY	685
VII. INDEPENDENT FOREIGN MISSIONS	688
VIII. THAT NET LOSS OF 757 COMMUNICANTS IN PRESBYTERIAN FOREIGN MIS- SIONS IN 1886	718
IX. NEWS AND NOTES OF THE MONTH	719

DECEMBER.

I. PROSPECTUS OF THE "MISSIONARY REVIEW OF THE WORLD" FOR 1888	721
II. AM I CALLED TO BE A FOREIGN MISSIONARY?—Contributed	725
III. WOMAN'S FOREIGN MISSIONARY BOARDS AND WORK	729
IV. AFRICA—1. Fresh News from U-Ganda, Mr. Mackay. 2. The Kabyle Mission. 3. Emin Bey	748
V. FOR THE CHILDREN—Mary, a Gem from the Hills of India	751
VI. INTERNATIONAL MISSIONARY UNION	760
VII. GIFTS AND LEGACIES	761
VIII. NEWS AND NOTES OF THE MONTH	762
IX. CAPTURE OF A SLAVE DHOW	763
X. EVANGELIZATION OF THE WORLD	765
XI. NATIVE ESTEEM AND AFFECTION FOR MISSIONARIES	766
XII. BADAGAS OF SOUTH INDIA	770
XIII. FIELD NOTES—A Bible in India. Persecutions. A Fresh Reinforcement for Bishop Taylor. Faith. Dhulip Singh. Nana Sahib. Arbitrary Power of Mission Boards. Is Life worth Living? Self-Support and Control of Native Churches—Native Preacher's Views. Mission to the Ainos. Government of the Congo State. Progress in Beloochistan. Temptation. Trust in God <i>vs.</i> Anxiety. Scientific Data of the World's Antiquity. Indian Army and Revenue. Salaries of Native Preachers. Special Objects. The Living Link. Unsalted Missionaries. Egyptian Damsel. Ahmednuggar College and High School. Unwise Direction of Foreign Missions. The Ladies Association. "They Serve Him Day and Night in His Temple"	773
XIV. SAILING OF MISSIONARIES	787
XV. DEATH NOTICES OF MISSIONARIES	788
XVI. BOOK AND LITERARY NOTICES	789
INDEX	793



THE MISSIONARY REVIEW.

Nil Desperandum, Christo sub Duce.

VOL. X.

MARCH, 1887.

NO. 3.

I. THE THEOLOGY OF MISSIONS—CONTRIBUTED.

[Among some who evidently aspire to be leaders in the church there is a growing tendency in these days, to drive as near the outmost border of orthodoxy as possible without going clear over. And if some theological Jehu is able so to manage his steeds as to show one wheel quite beyond the edge, whirling in the air with no apparent support whatever, and still so balance his chariot as to avoid going down the precipice to instant ruin, he seems to smile complacently at his own audacity, and turn to see his gazing followers admire his striking ability. Of this class of preachers, most choose the pulpit or the platform for their theological feats, but some publish their abnormal views in our periodicals and religious weeklies.

The condition and prospects of the heathen, without the Gospel, has of late become a frequent and fruitful subject for the speculations of these preachers. Not content to abide longer by the teaching of Christ and Paul, not accepting the positive declaration of Peter that "there is none other name given under heaven among men whereby we must be saved," some boldly contend that heathen *can* and *will* be saved without knowing anything of Christ. Others urge that those heathen who know nothing of Christ in this life will have a future probation after death, and an opportunity to know and believe in him then; just as though it could please God to make Christ known to them in such a probation through the agency of angels; or, by direct miraculous power, to make up for the sin and neglect of his redeemed people to obey Christ's command to "go into all the world and preach the Gospel to every creature," in the present life.

Some of the utterances of one of these preachers, of high repute for ability, and even for great interest in foreign missions, came to the notice of our contributor, a few months since, and awakened painful apprehensions as to their injurious influence on this great work among the heathen. The Lord having enlisted his heart so thoroughly in behalf of the millions perishing with no knowledge of Christ, as to lead him to resolve to make it his life-work to preach the Gospel among them, he rightly felt that if the views enunciated were received as scriptural, they would seriously weaken, if not entirely destroy, the strongest motive for obeying Christ's command and giving one's life to his self-denying work. He was thus led to study more carefully some of these utterances, and seek to bring them to the light and test of God's word. Conscious of his youth and inexperience as a writer, and treating the able and venerable preacher with modest deference, not even mentioning his name, he deals only with a few of his utterances, relying wholly on the "sword of the spirit." How well he has succeeded in his undertaking, our readers must judge for themselves.--Ed.M.R.]

An able preacher and writer has given expression, in one of our popular weeklies, to views which seem to us to undermine the most effective motives for preaching Christ to the heathen. We are constrained to quote some of these views and compare them with the positive teachings of God's Word.

In one of his papers our writer says: "By all, the patriarchs and saints of the Old Testament dispensation have been treated as exceptions under this universal law of moral life; on the theory that prophecy was a forecasting of the Gospel, and that therefore the faith of Abraham was one with the faith of Paul. This amounts to a confession that there may be saving faith where there is no knowledge of the central facts of Christianity, where it is based upon a simple promise of God."

Is not Christ the centre of Christianity? Did not Abraham have faith in the same Christ in whom Paul believed? Christ says, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John viii, 56. Are we then justified in saying that Abraham had no knowledge of the central facts of Christianity?

(2) Again, this writer says: "More notable however, are the somewhat guarded admissions, that men like Socrates in pagan times, and like the great Israelite recently deceased, eminent alike in piety and good works, may be and likely are, exceptions to the rule that all are doomed to eternal death who do not in this life hear and accept the Gospel. One exception is as potent as a hundred million, &c." Was Socrates such an exception? What evidence have we to sustain this assumption? "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. *Every one* of them is gone back:

they are altogether become filthy ; there is *none* that doeth good, no, *not one*." Ps. liii, 2, 3. See also Ps. xiv. The Bible here speaks of not what might be, but what is ; of not what is *possible*, but the *actual*. Such as live up to their light will be saved. But men do not live up to the light of their consciences. Paul says, " We have before proved both Jews and Gentiles, that they are *all* under sin ; as it is written, " There is *none* righteous, no, *not one*." Rom. iii, 9, 10, 23. In view of such texts, is there any doubt that Socrates sinned, even if he sinned less than many others ? God's Word says " The soul that sinneth it shall die." Eze. xviii, 4, 20. See also Rom. v, 12. The only salvation from this death is in Christ. " Neither is there salvation in any other : For there is none other name under heaven given among men, whereby we must be saved." Acts. iv, 12. " For whosoever shall call upon the name of the *Lord* shall be saved. How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach except they be sent ? &c." Rom. x, 13-15.

If we call Sir Moses Montefiore an exception, must we not except others who in spite of loving entreaty and friendly warning, reject Christ ? So far as we know, like the Jews of old, he would not come to Christ that he might have life. John v, 40. Moses Montefiore heard the Gospel. His dear old aunt entreated him again and again to accept Christ. She wrote him as follows :

" Aware of the short opportunity there is left me by Divine Providence of thanking you for all the kind interest you have taken in my welfare, I desire to do it now most cordially, and to assure you that my heart's desire and prayer for you is, that you may be saved by that only name of Jesus, the Messiah, by which alone man may be saved, even by Him you blindly reject. I am aware you would hardly thank me for praying for you in that name, because the veil of unbelief is still upon you, as it has been these eighteen centuries upon our poor, benighted people of the house of Israel, for having crucified their own Messiah, the Lord of glory. Nevertheless, I feel it my duty and privilege to bear testimony for the holy name of my Saviour, whom I expect soon to meet in the regions above, where he is gone to prepare a place for me, and for you also, if you do not persist in your unbelief ; but search, as I did, and that honestly and ardently, the Scriptures of Moses, the Psalms, and the prophets, which testify of His passion, death, and resurrection.

I remain, with much love and gratitude,

Your affectionate, aged aunt,

LYDIA MONTEFIORE."

A few months after, she wrote to him once again, in the hope that he might receive what she had written, and that her testimony might lead to his conversion.

" MARSEILLES, October 23, 1857.

My Dear Nephew:—I was much surprised to find my letter returned by you without even paying the postage. I could not have supposed that you were capable of manifesting such a bad spirit towards your poor old aunt, merely because she had followed the dictates of her conscience, which God has been pleased to enlighten by His Spirit; and from that time, I can assure you, I have been happier than ever I was before my baptism; because I know I am in the fortress of Jehovah, the ark of the covenant made with our forefathers, and ratified by the Lord Christ, our true Messiah, when he cried on the Cross, "It is finished." This is the only sure hiding-place, where I hope you, and all revolted Israel, may hide from the wrath of an offended God. Search the Scriptures as I have;

"I once was blind, but now I see,
Was lost, but now am found."

I place my trust in Jehovah, my Redeemer, who counts me worthy to suffer for His sake; and whilst I live, I shall not cease to pray to Him to save your soul, and I conjure you to be reconciled to God, through His son. Be ready, for the hour may be near. He will come like a thief in the night. Repent, repent, repent. He will judge us all according to our works.

I still remain your affectionate aunt,
LYDIA MONTEFIORE, (your Father's Sister.)"

(3) Again, our writer says: "As the electing grace was antecedent to, independent and productive of, repentance and faith, redemption was not regarded as limited either to the baptized or to those who in this life had heard and obeyed the Gospel." Certainly, redemption is not limited to the baptized. The sacraments do not save any man. It is faith on Christ that saves. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts. xvi, 31. "Whosoever BELIEVETH, &c." John iii, 15, 16. But the Holy Ghost says through Paul: "How shall they believe in him of whom they have not heard?" Rom. x, 14. Hence is not redemption limited to those who have HEARD the Gospel in this life?

(4) "We believe in the universal creed of Protestant Christendom that all who die in infancy are saved." But is it logically consistent to infer from this that "the preaching of the gospel is not the exclusive agency, nor even up to the present time, the chief agency determining the eternal destinies of the souls of MEN?" Can *infants* who know not the difference between right and wrong, be compared with *men* who have "changed the glory of the incorruptible God into an image made like to corruptible man," &c.? Rom. i, 23. Can we infer from the condition of *children* of whom it is written, "of such is the kingdom of God," (Luke xviii, 16) what will be the condition of *men* "who being past feeling have given themselves

over unto lasciviousness, to work all uncleanness with greediness?" Eph. iv, 19. Christ said "Except ye be converted, and become as *little children*, ye shall not enter into the kingdom of heaven." Matt. xviii, 3. Contrast this with the Holy Spirit's description of the heathen, "Who changed the truth of God into a lie, &c. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: *Who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*" Rom. i, 25-32.

(5) This advocate of the salvation of heathen without a knowledge of Christ writes: "They who have heard and rejected it (the Gospel), are doomed,* but no such affirmation is warranted of those by whom the message has never been heard." Are not the unevangelized without excuse? "The invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; *so that they are without excuse*, &c." Rom. i, 20. They "shew the work of the law written in their hearts, their conscience also bearing witness, &c." Rom. ii, 15. God "will render to *every* man according to his deeds: Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile," &c. Rom. ii, 6, 9. Where, then, is our writer's authority for excepting those by whom the Gospel has not been heard? Our Saviour says in regard to an offender, "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established, and if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a *heathen* man and a publican," (Matt. xviii, 16, 17). Again in I Thess. iv, 5, the phrase "which know not God" is applied to *Gentiles*, (see also Gal. iv, 8; Eph. iv, 18, &c.) In the light of this, let us read II Thess. i, 7, 8, 9, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that *know not God*, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, &c." Does this not show conclusively that two classes will be destroyed, (1) those who reject Christ and (2) those who *know not God*? And is there any doubt that the latter class represents the unevangelized, who cannot "know God" except through *Christ*? John xiv, 6. The great question is this: Have the heathen *Christ*? Paul says to the Ephesians:

* Apply this to Sir Moses Montefiore.

"Wherefore remember, that ye, being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were *without Christ*, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having *no hope* and *without God* in the world." Eph. ii, 11, 12.

(6) Further on in the article before us, we read: "God knows who they are that in every nation fear Him and work righteousness," &c. Acts x, 35. The Holy Ghost through Peter said this to a Gentile to show that "God is no respecter of persons." Acts x, 34. The Jews and Jewish Christians thought that the Gentiles would continue to be out of the reach of salvation as they had believed them to be in the past. Acts xi, 18; x, 28. Paul and Peter show that "there is no difference between the Jew and the Greek." Rom. x, 12. That even the *lost Gentiles* may be saved through faith in Christ; not an indiscriminate salvation, but through *faith in Christ*. For in the same address Peter says that "whosoever *believeth* in Him shall receive remission of sins." Acts x, 43. Will any say, that because Cornelius knew of God, Gentiles in *heathen* lands may know of God? Cornelius lived in Cæsarea and was surrounded by Jews, who had the Word of God. He knew the true God of the Jews. So we cannot infer from the condition of Cornelius what is the condition of those who are "without God," (Eph. ii, 12), who "know not God." Gal. iv. 8; I Thess. iv, 5. Again, mark the definition of eternal life, as our Saviour gave it. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent." John xvii, 3. As we have shown, the heathen know not *God*. Gal. iv, 8; also I Thess. iv, 5. Of course they *know not Christ*. Eph. ii, 12. So how can sinners, who have not heard the Gospel, inherit eternal life? Such is the condition of three-fourths of our race, "without feeling (Eph. iv, 19), without excuse (Rom. i, 20), without hope, without God" (Eph. ii, 12): and we read in Ps. ix, 17, "the wicked shall be turned into hell, and all the nations that forget God."

Let us not be repelled by the truth. Let us not accuse God of injustice, because he punishes those who have never had a chance to hear of Christ. They will be doomed not for rejecting Christ, but because they do not live up to the light which they have. Rom. ii, 14, 15; i, 20, 32. There will be different degrees of punishment. Luke xii, 48. Our Saviour says, "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." It shall be more tolerable for the land of Sodom in the day of judgment than Capernaum (Matt. xi, 24), and yet Sodom will be punished. Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, "*suffering the vengeance of eternal fire.*" Jude 7.

(7) Our worthy Doctor again writes : " For myself I should count life an intolerable burden, under such an interpretation of moral obligation ; for it not only implies that I am guilty in withholding the truth by which alone man can be saved—an inference wholly legitimate and impregnable on other and independent grounds,—but it compels the conclusion that those whom I have not reached suffer the pains of eternal woe, through my neglect or inability." Does not the Bible teach that those whom Christians do not reach with the Gospel, suffer the pains of eternal woe, and that *therefore* we are " guilty in withholding the truth by which alone man can be saved." " When I say unto the wicked, O ! wicked man, thou shalt surely die ; *if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity ;* but his blood will I require at thy hand." Eze. xxxiii, 8. The blood of these millions God will require at our hand unless we do all in our power to give them the Gospel. Let the truth stand, even though " like the excess of light, by which the eye may be blinded, this answer paralyzes the understanding." Are we to blot out the light, because it dazzles our eyes ? We wish to hold to the Bible, even if its truths should make life " an intolerable burden." But, if we face the question fairly ; if, trusting in God, we give our money, yes, ourselves, for evangelizing the world ; then life remains no longer " an intolerable burden ;" and we will not " play at missions " while every tick of the watch sounds the knell of a dying soul—dying, because it has not *heard* of the Saviour. The Church is asleep. What else can we expect, when prominent divines give opiates to drowsy Christians ? Do not the erroneous, unscriptural views we have been considering help to explain the fact that of all the ministers of Christendom only two and a half in one hundred go to the foreign field ? And of all money raised in Christendom for Christian work, only two cents of each one hundred go to the heathen ?

When the Church of God awakes ; when Christians throw aside worldly ambition and love of ease ; when our young men—Christian mechanics, Christian physicians, Christian teachers, as well as Christian ministers, rouse the Church by offering to go, then the work will be overtaken. Then these dying millions shall know of Him who says, " I am the Way, the Truth, and the Life." The prospect of this consummation is as bright as are the promises of God. If there were but one Christian in the world to-day ; if, during the year, he should win one other soul, and the second year these two should win two more ; at this rate the whole unevangelized world could be brought to a knowledge of Christ in 30 years. It can be done in our generation. " Let him that heareth, say, Come." God hasten the time when such unscriptural views shall find no advocate among the ministers and the people of God, and " The earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. xi, 9.

PRINCETON STUDENT.

II. AMERICAN MEDICAL MISSIONARY SOCIETY.

Organized March, 1885. Incorporated July, 1885.
Headquarters at Chicago.

N. S. Davis, M.D., LL.D., Pres.; H. Martyn Scudder, M.D., Sec., 3446 Wabash Ave., Chicago; J. P. Ross, M.D., Treas.; Rev. P. S. McKillop, M.D., General Agent, 102 E. Madison Street, Chicago. Office: 240 Wabash Avenue, Room 17.

CHICAGO, ILL., JAN. 27TH, 1887.

REV. R. G. WILDER,

DEAR BRO.—I have read with great interest the *MISSIONARY REVIEW* for January, 1887. I am sending you the Constitution and some pamphlets, published and circulated among the Colleges and Seminaries of the whole country by our Society. On my return from India, where I labored for ten years as a Medical Missionary, it was impressed upon my mind that we ought to have in this country an organization somewhat similar to the Edinburgh Medical Missionary Society. I feel that there are not a sufficient number of Medical Missionaries sent out. The work of Dr. Allen in Corea, and also the work of several other Medical Missionaries, show that Medical Missionaries can often largely support themselves and yet do good and mighty work for the Master. In 1885 I met Rev. P. S. McKillop who agreed with me. With his assistance the American Medical Missionary Society was founded, and I am carrying on the work of Secretary, without any salary or pecuniary compensation.

We have seven students to whom we are furnishing a complete three years' Medical education in the Medical Colleges of this city; and hope next fall to have double that number, and trust the Lord will open the way for us to send out such as our regular Missionary Boards may be unable to send for want of funds. The work of Mr. Wishard, Mr. Forman, and your son, among the Colleges and Y. M. C. Associations, is awakening a great interest; and hundreds are offering themselves for the work. But how can these men be sent? Our various denominational Boards are many of them in debt, and can afford to send but very few of them. I firmly believe that an *Inter-Collegiate* or *Y. M. C. A. Foreign Missionary Society* could be organized on the basis of partial self-support, giving their Missionaries (many of whom should be medical men), about one-half the salary now paid by the Boards. Such a society, I am convinced, would be a great success, and yet not encroach, to any great extent, upon the work or revenues of the present Societies. Heretofore, and even now, you rarely hear of a Y. M. C. Association holding regular Missionary Meetings. These thousands of young men

take but little interest, and give almost nothing to the great cause of Foreign Missions. If they only had a Missionary organization of their own, they could be put to work ; could raise much money ; and the number of Missionaries sent out from America to evangelize the heathen could be more than doubled. I feel confident that many of the general Secretaries would be willing to carry on the work of branch Secretary for such a Society, without pay ; if not, others could be found to do it. Yours fraternally,

H. M. SCUDDER, JR., Sect.

We are very glad to give our readers the above clear, condensed and official account of the origin, aims and prospects of this "AMERICAN MEDICAL MISSIONARY SOCIETY." We regard it as another unmistakable evidence, that God is working in the hearts of his people ; that there is near at hand a grand uprising of those who have been redeemed by the blood of Christ, to enlist and persist in obeying His parting command to "*go into all the world and preach the Gospel to every creature.*" God bless this *Society*, its unsalaried officers, and all its faithful workers, and enable them to prosecute their efforts with a purpose and energy which nothing can repress or resist.

We like its plan and purpose to conflict with no existing Mission Boards. Friendly suggestions to these Boards, and even sharp criticisms, well and kindly meant, of mistakes and failures in the conduct of Missions, are not only right, but an imperative duty to the great interests of this sacred work. The Christian who stands by, observing grave mistakes of judgment in those who direct and control this work—mistakes which mar its vital interests and prevent the blessed spiritual results aimed at, and utters no warning voice, is not true to Christ, to the Church, to his own soul, or to the perishing heathen. But desired changes in our dear old Mission Boards—ever to be respected and loved for the good they have already accomplished,—may be sooner and more effectually secured by the example and working of such new organizations as this, than by any and all direct suggestions and criticisms.

We like the purpose of this Society to send out workers on only *partial* support. Let missionaries avail themselves of their medical knowledge, or any other honest means of support, and thus furnish evidence unmistakable that their *hearts* are in the work ; that they go, not for the sake of their salaries, but to win the souls of the heathen to Christ ; and thus furnish examples to all in Christendom, which shall help lift the churches and all believers to a higher platform of self-sacrifice, and of true love of Christ and the souls of men.

From some of our old Mission Boards there comes a great and mournful cry for *more money* to send out the many young workers offering and ready to go. With all deference to the officials

who utter this cry, we venture to suggest that they might unhesitatingly send out *twice* the number of workers they do, with their present means and income. We have time now and here to explain this suggestion only so far as to say, much of the very large amounts now expended, in many of our older Missions, in support of schools and miscellaneous work, might safely be retrenched and diverted to the support of earnest living workers. In many of our Mission fields, local donations from local friends, Europeans and others, may safely be relied on for the entire support of the schools, and for most or all the necessary miscellaneous items. If we may be allowed to illustrate this point briefly by our personal experience: In the first seven years of our life in India, while at Ahmednuggur, in connection with the Am. Board, there came a letter from our Secretary, Dr. Anderson, telling us the Board was deeply in debt, and we must curtail the expenses of the Mission by disbanding some of our schools. All these schools, at the time, were under our personal care and supervision, and it was a perplexing problem to decide which to disband. Not one of them could be spared without unhappy results. But the requirement was imperative, and the mission insisted on its being promptly carried out. This requirement, and the pending action in compliance with it, soon became known among our European friends at Ahmednuggur. The English Chaplain, a personal friend, immediately called on us. "I hear," said he, "you are directed to disband some of your mission schools." Yes, we replied, the order is imperative. We exceedingly regret to part with them, but there seems no alternative." "But," said he, "your schools seem to me the very cream of your work, really vital to the best interests of your Mission. Please wait a few days, and don't disband any of them till you hear from me again." Thus speaking he bade us good day, and drove away.

We need only add: In less than ten days that dear Chaplain called again, bringing a bag of money, from which he counted out to us 1800 rupees in solid silver, then fully equal to \$900. Other gifts followed, and none of our mission schools were disbanded.

In our *Kolapoor Mission*, in the Southern Mahratta country, which it became our duty and privilege to found and prosecute some 23 years from its small beginning, our schools were always and entirely supported by our European friends—even those which were interdicted and suppressed by one stroke of dear Dr. Anderson's pen,—when our only connecting link with the superstitious people, and the one most vital agency of our mission.

We mention these items of our experience here, only to show that in many of our mission fields abroad, schools and miscellaneous expenses may be safely left entirely to local gifts; and that in case of some of our older Mission Boards, whose annual incomes are fully *three times* the total salaries of their American workers, a

wiser administration would largely increase the number of living workers from Christendom in these Missions.

There are other points of vital interest suggested by the above sketch of the origin and aims of this new society; but we must rest here for the present, most warmly commending it to the favor of God, and of all who love this work of God among the heathen.

III. GROWING INTEREST IN FOREIGN MISSIONS.

A noteworthy meeting of the Secretaries of all the Evangelical Foreign Missionary Societies in London, England, was held, Jan. 19th, to consider the rising tide of interest in behalf of the heathen and unevangelized peoples, and how best to conserve and direct it. Recent missionary meetings and movements in England, and the increasing number of volunteers for service in foreign missions, have amply demonstrated this "rising tide," and have arrested the attention of these home officers and agents of the societies. Whether they are well informed of the movements which demonstrate a still more rapid and widely extending interest in missions to the heathen, among the Churches, Colleges and Y. M. C. Associations of America, may be doubted; as also whether, in their deliberations and plans, they rise to the full height of the emergency. A sketch of their deliberations and views, by one of their number, embodies valuable thoughts and suggestions, and we are indebted to the *Christian* for the following extracts:

There is a strong impression that the tide of missionary interest and effort, which has been rising continuously since the beginning of this century, is destined to reach a much higher level; and that great blessings for the world are in store in the immediate future if the Church is aroused to consecrate herself for the work. Even now there are great openings abroad, and great searchings of heart at home.

It is most important that the bulk of our people should be trained out of the idea, that missions to the heathen are only an ornamental addition to the Church, instead of being an integral part of its work, and essential to its vitality. We are on the wrong line, when we provide bountifully and even luxuriously for ourselves, and then give of our leavings for Foreign Mission work. The Scriptural view is to give of our first fruits for the Lord's service, putting the claims of Christ before everything else. *The Church is destroyed by selfishness.*

The minister of the congregation is in a position of immense influence for developing this missionary spirit. Not in having to raise money—this he should be spared—but in having his own soul inflamed with love to the Master, and with a yearning desire to do his will in this matter. By acquiring familiarity with missionary intelligence, *not confining his knowledge to that of his own denomination*, and then endeavouring by every means in his power to imbue his people and their children with the missionary spirit, as being absolutely essential to the vigorous life of his congregation, he will find a rich blessing to his own soul in the efforts thus put forth. *Facts are the fuel to feed missionary zeal.* Periodical information imparted in an interesting way; earnest, pointed

prayer, instead of the routine sentence or two in the weekly intercessory prayer, with the one aim to obey Christ's command, and to be in sympathy with Him in compassion for the multitudes : these cannot fail to tell on the people. Hearts will thus be made to glow, prayer to ascend, free-will offerings to be made, and systematic giving to be practised as a spiritual privilege, while every other relative duty at home will be the more thoroughly done.

It is sometimes said that missionary meetings are not so popular as they used to be. This, however, is not due to declining interest, but to the diffusion of information from many smaller centres instead of, as formerly, from a few important centres. They have been tried in church on Sunday evenings with marked success. The plan of simultaneous meetings throughout the Church, as initiated with success by the Church Missionary Society, is worthy of adoption.

It is thought by some that we frighten our people with the idea that while they are doing their best, they are yet required to look forward to indefinite extension in foreign lands. But if we consider that it is the Lord's work, and He has the ways and means in his own hands, such fears are at once dissipated. For instance, extension by native agency is yet only in its infancy.

Let us believe in the Holy Ghost, and in a present Saviour, who has said, "Lo, I am with you alway;" and then let us act upon his word, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. xxxiii, 3.)

We have italicised a few thoughts which deserve special study by home pastors and churches.

It is well to bear in mind that "God has the ways and means in His own hands" in the sense that He bestows upon His people all the worldly prosperity and blessings, as well as spiritual, which they possess ; and yet having made them stewards of their worldly estates and treasures, He looks to them for *voluntary* gifts for pressing forward this sacred work among the heathen. We rather wonder that those official brethren did not make it one item of their deliberations, when together, how to conserve and foster this rising tide of missionary interest by promptly sending forth to the foreign missions all suitable volunteers. This certainly is a matter of very great importance. If young volunteers of earnest zeal and well fitted for the work are delayed or rejected for lack of funds to send and support them, this rising tide of interest will be checked ; reaction will be inevitable. So great is this danger that it should not only add special point and force to all appeals for larger and more generous giving ; but it should lead such a band of mission secretaries to consider most prayerfully, whether a much larger number of workers may not be safely sent forth from Christendom with the present incomes of these Societies.

We notice the Directors and Missionaries of the China Inland Mission are again uniting in earnest petitions to God for another large reinforcement to join them in their work in China. They are praying for 100 more laborers the present year ; and 25, we learn, have already offered, and are soon to sail. These 25, or a large

representation from them, are holding farewell meetings in many different localities in England, thus fanning the missionary interest into a brighter flame. This mission, with its annual income of only about \$100,000, already has 190 English workers in China; and to send out and support the 100 new workers they are now praying God to give them, their unsalaried secretary is asking an increase to their annual income of only \$50,000. In view of such an example, and of the pending emergency, may not some of our larger Mission Boards, with incomes of \$500,000 to \$1,000,000, venture to divert some of the large amounts now consumed in miscellaneous expenses of their missions, to the support of these young volunteers, and thus encourage and foster this rising tide of interest till it shall extend yet more widely and enlist far greater numbers and amounts of both men and money for this work? The emergency is upon us, and it must be met by a grand movement forward, or the reaction will be disastrous.

IV. LETTERS.

1. *Japan—Bro. Carpenter.*

NEMURO, HAKKAI DO, (YESSO),
JAPAN, DEC. 14, 1886.

When we left America we had no idea as to the exact point we were aiming for; we only planned to reach some point in the large Island of Yesso from which the Ainos could be reached. In Hakodati we found that work for the Ainos in the western part of the Island had already been begun by a lay missionary of the Church Missionary Society (English). This decided us to strike for the eastern portion, and here we are in the capital of the eastern third of the Kurile Islands. It is a growing town of 6,000 or 8,000 inhabitants. No foreigner ever resided here before, and we are the first Protestant missionaries to set foot in this part of Japan.

We have already purchased a fine lot of ground on the hill overlooking the town, but very near it, and we hope to build in the spring. We expect to build very economically. Fortunately, prices have not risen here to the point which they reach at the "open ports."

There seems to be no sort of objection on the part of the Japanese government, although there still remain certain formal restrictions in the treaties. Several have gone outside, like Bro. Jones, of Sendai, and ourselves. I am confident that our influence for good is ten-fold as great here, as it would be in Tokio or Yokohama.—C. H. CARPENTER, *Missionary Visitor*.

We are very glad to see this brother has reached his new station. The dear Lord give him many precious souls among the Ainos. We hope he will keep us posted in all the details and progress of his work among them.

2. *China—C. T. Studd.*

This and the following letters were addressed to one of the "Mt. Hermon Band," appointed to visit the American Colleges, to

awaken more interest among the young men in these colleges in behalf of foreign missions. From his distant outpost in China, far inland, Bro. Studd writes :

“ CHINGKING, SZCHUEN, CHINA, Dec. 2nd, 1886.

Dear Bro. W.

I was very pleased to get your letter and to hear of the month of Bible Study at Northfield, and especially of the missionary movement. Owing to my having taken a long journey your letter has only just reached me, too late for my answer to be anything else but a hope that your tour through the Colleges and Universities was much owned of the Lord, and that many have given themselves wholly to fight in the front in the Lord's war in foreign parts.

“ From my short experience it seems to me, until The Soldiers of Christ have done with playing at being Soldiers and take The Lord's war to heart, we shall not have world-wide and triumphant success. Missionary Societies will *never* be able to do the work they are merely auxiliary forces; the regular army should be made up of missionaries sent out from *every* church, chapel, and place of meeting where Christ is named; then there will be general and real enthusiasm in The Lord's great war among the heathen, and we shall have success all along the line. When England or America sends of her own flesh and blood to fight, the whole land is stirred from top to bottom; so will each Christian congregation be moved when it sends of its own numbers to do battle for The Lord. May God grant a real awakening to all His Children, may we go forth as one-man to His glorious war.

“ I trust and pray you may be guided of The Lord continually concerning time and place, and be used of Him mightily.

Yours, in The Lord Jesus,

C. T. STUDD.

Here is a motto for you. Phil. i, 20-21.”

3. *Niger Mission—Bishop Crowther.*

The story of *Adjai*, the child-name of Bishop Crowther, may be read in Vol. III, pp. 225-230 of this REVIEW. The dear children and others who read that story, will remember how the slavers killed his father, captured him, with his mother, brother and two little sisters; how *Adjai* was sold several times, once for a gallon of whiskey; how at length he was put in the hold of a slave-ship with a lot of other boys, 185 in all, and the ship set sail with them for some distant country, where their owner could sell them into perpetual slavery; but how, on the second day out, a British cruiser overtook the slave-ship, brought it back, liberated all the poor captive boys, some of whom, with *Adjai* among them, were placed in a mission school, and became good scholars and useful men. If any are interested to know how young *Adjai* kept on in school till he went to England for further education there, became a preacher of the Gospel and finally a Bishop, they can turn back to our Vol. III and read the full account there given of him. He has been teaching and preaching some 50 years among his own people in Africa, and from his recent letter to one of the “Mt. Hermon

Band" we here give the following extracts, modifying a few words and phrases, the more distinctly to express his thought in English. The letter which had reached Bishop Crowther had evidently given some account of the "Bible School" at Mt. Hermon. Impressed with the great value of such a school, the Bishop writes :

The school of 250, from 90 institutions, in 20 different States and Canada, met for *Bible Study*, must indeed have been a noteworthy event. The missionary revival among the dear young men, reminds me of the pentecostal outpouring of God's Holy Spirit on the early disciples, preparing them, in the coming persecution and dispersion, to go everywhere preaching the Word. To me, living here, with only a handful of my native friends as missionaries, such a school for Bible study would be like the school of the sons of the Prophets under the teaching of the Prophet Elisha, preparing them for their great work in the Lord's vineyard, each of them ready to say, "Lord, here am I, send me."

Your mission to the young men in the colleges is a special and most important one. England and America, through their sons and daughters, at great outlay of money, and the sacrifice of many lives, have done much to carry the Gospel into foreign lands. God has blessed their work of faith, and labor of love. Their missionaries, as true soldiers of the cross, lighted several campfires along the Western borders of this dark continent before they were called to their rest. One large camp now is the Colony of *Sierra Leone*, in the Division of England, and another is that of *Liberia*, in the Division of America. In these camps are not only thousands of Christians, carrying the principles of the Gospel into daily life and practice, but many recruits, sons of the soil, are being trained to carry this spiritual warfare into surrounding tribes and regions. Though laboring in the Bight of Benin and Biafra and on the Niger, I had an opportunity, in 1878, of seeing the work that is being accomplished in Monrovia, Liberia. From the outlook of Liberia, Sierra Leone, Yoruba and the Niger, with only a handful of Native and Foreign Missionaries, we cannot repress earnest longings, as we hear of such a *Bible School* in America, and think of the thousands of young Christians there; that their missionary interest and zeal may prove permanent, and bring many of them into earnest and active labor in Africa, India, China, and elsewhere. Are we to rest satisfied with these few camp fires lighted along this Western coast? Surely there yet "remaineth much land to be possessed" for Christ. Is it not time that we make a fresh start, press forward into the interior, and take possession of the land for our Immanuel? However impracticable it may seem to human view, we missionaries should push on into Central Africa, and be ready to shake hands with our brethren from the Eastern coast. Is this too hard for our Lord to enable us to accomplish? Why then His command to "Go into *all* the world and preach the Gospel to *every* creature?" May we not trust His assuring promise, "Lo I am with you always even unto the end of the world"? In 1829 when I was in the Christian Institution at Fourah Bay, Sierra Leone, and our devoted Principal used to tell us that we were to be missionaries to our heathen countrymen in the interior of this continent, it seemed to us entirely impossible. At that time the Yoruba Mission had never been thought of, nor the Niger Mission. But how is it now? In both these fields I have been permitted to labor many years as a pioneer. In the Niger Mission we have worked our way 400 miles interiorward up the River, and there we have the opportunity of seeing and conversing with travelers from Morocco, Algiers, Tripoli and Tunis on the North; while the East African Missions are extending 600 or 700 miles interiorward, on Lakes Victoria Nyanza and Tan-

ganyika; and more recently by exploration of the Congo River the way is open for commerce, civilization and christianity into the very heart of the continent. Fifty years ago who would have believed such results would so soon be achieved?

In the *Niger Mission* "the fields are white already to harvest." I can now employ two dozen Christian Teachers, lay or clerical, in new localities from which we receive loud calls for them. But we are short-handed.

May the Lord incline the hearts of many of our students to offer themselves for this service of the Master in these wide fields of labor; whether as Ministerial, Medical, or Industrial Missionaries, there is room for all.

Archdeacon Henry Johnson is superintending the upper stations on the Niger, about 400 miles above here. I will give him your message. May the blessing of God rest upon your young men, and upon the zealous labors of Mr. D. L. Moody, in rousing missionary zeal in thousands of Christians, and in leading them to engage in active and earnest efforts for the evangelizing the world, either by personal labor in mission fields, or by *liberal contributions* to support the work. With best wishes, I remain your brother in Christ.

S. A. CROWTHER.

4. Brazil—Rev. D. C. McLaren.

From Brazil we have received copies of letters from two members of the Class of 1884, Princeton Theol. Sem., addressed to their class-mates and friends. The following, from Bro. McLaren, is full of facts and items of so much interest, that they cannot fail to be welcome to a wider circle of readers. Referring to his personal experience, Bro. McLaren writes:

"It is a great joy to me to be able at the end of my first year on Mission soil,—the happiest year by far, in an unusually happy life—to join my dear brother Kolb in sending a few notes of cheer and encouragement to our old companions in study and prayer in the Princeton days of happy and helpful memory.

"I think it would be quite impossible to overestimate the prospects of victory and triumph over all the legions of opposing foes, which open up in the near future to the Church of Christ in the Empire of Brazil. On every hand the fields are already white, and whitening to the harvest. In spite of the scantiness and utter inadequacy of our forces, the past year has been one of aggressive activity. You probably remember Mr. Chamberlain's account, we heard in Princeton four years ago; of the wonderful way in which the Gospel entered Botucatu. It will give perhaps some idea of the rapid possibilities of growth, when I tell you that Mr. Landes was able to move away early in the year leaving three churches, and a number of promising preaching stations to a native pastor. Sr. Braga, his successor, reports forty-one additions, as the fruit of his first year's ministry, and a large number of inquirers. His three churches already contribute half his salary, and will soon, I doubt not, give it all. The three churches are widely distant from each other, and his horse-back journeys for the year have amounted to nearly 2000 miles! Mr. Landes' new field is in Paranni. He is the only resident preacher of the Gospel in the Portuguese tongue in a territory the size of New York, New Jersey, Pennsylvania, Rhode Island and Connecticut combined—a province with unlimited possibilities of development. That it is still but sparsely settled seems to render it still more important that the Gospel should enter it now, and determine the character of the immense population it is capable of sustaining, and doubtless will sustain ere long. Mr. Chamberlain's extensive travels there reveal an openness and

readiness *everywhere* to receive the Gospel. Oh! for a score of earnest and consecrated men to enter in and possess this fair land. Away up in the North, Kolb found the same eager readiness on the part of some to receive the Gospel. He brought to Presbytery a petition representing 100 persons, imploring us to send a pastor to Lanangeiras, in Sergipe. Presbytery assigned our dear brother to this field, and so he too adds a new province of 200,000 inhabitants to the territory under our care. What would one of you at home think of being called to "occupy," as the only Gospel Minister, a territory of equal extent?

But our work here has a far brighter side than its unlimited possibilities of *pioneer* work for all the men you choose to send us from America. My college mathematics did not include a course in *calculus* that can estimate the resultant of the spiritual forces already here. Twenty-five years ago—Nothing. To-day—32 churches, with 2000 members, and seven native pastors. Twenty-five years hence—who is the prophet that will venture a prediction? I wish you could have spent, as I did, three months in the household of one of our native pastors, and seen for yourselves the type of Christian pastors that is growing up here. We need your most earnest and continued prayers that we may have sent us from above the wisdom and prudence we need in the training of our native churches, and in the selection and education of our native ministry—the forces to which we must look for the real work of the evangelization of the land. The Mission have assigned me, my dear class-mates, a work for which I feel my utter inadequacy—the entire charge, for the present, of the training of our theological students. I start with a class of four. Please remember them and me very often in your prayers.

It would not be a difficult task to select 50 boys from our 32 congregations, between the ages of 12 and 15; who would give every promise of becoming useful Christian workers, the majority of them in the ministry; had we the funds for their support. We have already the accommodations in our boarding school for nearly that number. What outlay could be more promising of untold results. What is true of Brazil, is true, I doubt not, of nearly every land to which our church has sent its missionaries. On every hand the call for immediate and extensive expansion, is much louder than you at home can realize. My plea is not a selfish one for our little corner, therefore, when I call upon you, in the name of our Master, for renewed, redoubled efforts, for new measures and new expedients if need be, to arouse your own churches, and the great body of the Church around you; to entire self-sacrifice and dedication to the work of evangelization of a world; an inestimable privilege is yours. God give you a baptism of His Holy Spirit impelling you to use it.

Affectionately yours,

DONALD C. McLAREN."

V. FOR THE CHILDREN.

THE PATEL'S STORY.

Subhadar* Abdul Rahman, the patel † of the village, lay dying. Not only outsiders, who are always the first to shake their heads, and declare the case hopeless, but his three mourning wives and large family of children, had learnt to accustom themselves to the sad prospect. Hitherto the Subhadar had refused to take so hope-

* A native military officer. † Headman of a village.

less a view, the tearful faces of his wives and children only irritated him, and his temper, never gentle, except indeed to one, had been at times almost violent.

Abdul's early life had been eventful and exciting. The son of a loyal Mussulman, he joined the army as a boy, and faithfully served the English during the troublous times of 1857-58; and on his retirement he carried with him not only substantial tokens of the favour of a grateful Government, but the respect and friendship of officers both civil and military. So, many years ago, while still young, he had settled down in his paternal home, and had lived a comparatively peaceful life. Only comparatively peaceful, however, for Abdul Rahman had found that battle-fields are of kinds, and that he had one within the precincts of his own house. His two younger wives had proved unable to live in friendship, and, soldier as he was, the war of women's tongues tried his patience severely. Often had he repented these two marriages, and asked himself the question, "Why was I not satisfied with my Fathma?" Fathma was the beloved of his heart, the light of his eyes, who had faithfully clung to him through years of change, had nursed him through illnesses, had managed his family business, and had proved herself a faithful ally in at least one time of special trial and temptation. Why had he married again, and brought trouble to their happy home?

Ah, it had pleased Allah, as Fathma piously said, to withhold from her loving arms a child of her own; and, like the patriarch's wife of old, she urged her husband to allow her to search among their acquaintance for one or two suitable young ladies, to be to her as daughters and to be his wives. The subhadar acquiesced; the lack of a son and heir had grieved him sadly; and, to cut a long story short, within a year Moorma and Rabya were added to the Zenana. A large family of little ones soon enlivened the house; one of whom, the second son, Fathma adopted as her own, and very dearly she loved him.

And now Abdul lay dying. He had lain all day very silent, had spoken rarely, and when he did speak it was in a gentler tone than he had hitherto used. They thought often that he slept; but the wife who knew him best, saw with the eyes of love that he was quite conscious, and she sat beside him constantly, watching eagerly for every yearning look he bent upon her when he opened his eyes.

It was towards evening. The servants had opened the lower part of the house to admit the soft westerly breeze. The younger women had retired to their rooms to amuse the children, and to throw off in gossiping or in quarrelling the weight of oppression and sadness that brooded over the house. Only Fathmabae and her adopted child remained beside the sufferer. He roused himself:—

“Fathma, art thou there?”

“I am here,” she replied, bending over him.

“Are the rest gone?”

“They are gone.”

“Shut the door, dear one, and draw the purdah; I would speak with thee.”

She rose, did as he told her, lit a small silver lamp, and placed it in a niche of the wall, brought her husband a cordial, and then took her place once more at his side. His eyes followed her as she moved with unspeakable love and tenderness, the slow graceful movements, the beautifully formed and curved arms and hands ever at his service, the well poised head from which the long muslin shawl with golden edging fell in graceful folds; surely Fathma was, as he had often said, as faithful and as beautiful as her namesake the Prophet's daughter.

“Fathma, my worldly affairs are settled. Of course the inam, and the greater part of the property, go to Alli. He is the heir.”

His wife bowed her head.

“But I have saved not a little, and for thee I have made good provision—for thee and the boy. His mother will not trouble thee; she does not love him, or, indeed, anything but herself,” he added with a sigh.

“Fathma, thou hast ever been my true wife; I grieve to leave thee.” There was a pause, broken only by the sobs of mother and son.

“Fathma,” he went on, “weep not, dear one; but listen, I have much to say. Some more of the cordial—there, dry thy eyes; yet thy love doth cool my heart.

“Dost thou remember the troubles at L.? It is now long since, and thou wast but a girl—a child, I had said. Dost remember?”

“I remember,” she replied. “We lived in a hut with but two small rooms.”

"We had a stranger with us in that hut," he went on.

The warm blood rushed to the lady's face. "We have never spoken of this," she said.

"I want to speak of it now, Fathma. Yes, it was a small hut; but it was better to live in a hut with thee than in camp; it was, too, a short time of peace. But about the stranger; a strange visitor to be left with thee, Fathma—an English officer, the captain of my regiment."

"A beautiful youth," burst in Fathma, who had grown excited with the recollection, "like the angels of Paradise. His eyes were blue as the heaven, his hair shone as if the sun loved it. But his face, so white it was, and the blood covered him as you carried him in."

"Yes, I saved him with difficulty, and brought him to the village at dead of night, and I left him with thee and thy old nurse, upon whom be peace; and you nursed him until he was well."

"At your command," put in Fathma, whose flushed, excited face showed that she was living over again the half-forgotten story.

"I came home sometimes on dark nights to see how things were, and as the Captain Saheb grew stronger, we had sometimes conversations. Dost thou remember of what we spoke?"

"He spoke of Jesus, he read from the Ingil.* I have sometimes wished I could hear more, but feared to speak of it." The restlessness to which he had been subject throughout his illness here seized the invalid. "Fathma," he cried, "if I could but get a copy of the Ingil. Until this illness, I have thought little about it, but lately snatches of the stories the Captain Saheb read come to me, and I can remember nothing clearly. Canst thou recall nothing?"

Fathma shook her head; she began to think that her husband's mind was wandering.

"One thing only I know. He said Jesus means one who saves; and he asked for everything in the name of Jesus. Oh, if I could hear more!" and the sick man turned upon his side and groaned.

"Is He a hakim, † father?" The father turned, and Fathma raised her face from her hands. They had forgotten the child in their earnest talk. Abdul drew his son lovingly to his side.

"Fathma," he said, "the daughter of the Captain Saheb, the beautiful little child whom I loved as my own, is now married to a padre Saheb‡ at S—. I command thee not, for it is a long journey, but if thou desirest to ask for the Ingil, take the boy, and go to her. She will receive thee as a mother for the sake of Abdul the sub-hadar, who saved her father's life. Dear one, give me of the cordial; I will sleep."

* Gospel.

† Physician.

‡ Clergyman.

Soon there was silence ; the child lay on the floor, his head on his mother's lap, and slept sweetly ; while for an hour or more Fathma pondered the conversation, which had stirred her heart to its depths.

It might have been midnight, and the lamps burned low, when the subhadar opened his eyes. It was the last flicker of the lamp of his life.

"Fathma," he whispered, "what did he, the Captain Saheb, say ?——Jesus——" There was no more, but assuredly the bread cast upon the waters by the Christian officer had been found after many days.

PART II.

Dr. and Mrs. Newman were in their sitting-room snatching a few moments of quiet talk, when a large gilded palanquin was brought to the door.

"Some of your lady friends from the city, Kate," said the doctor ; "I had better go," and as he disappeared the palanquin was set down in the verandah, the bearers withdrew, and a lady stepped out, followed by a boy of eight or nine years. She was shrouded from head to foot in a white veil, which she removed when assured of privacy. Seeing the lady, she dropped at her feet, crying : "Are you then the Captain Saheb's daughter ?"

"My dear father was colonel of the——regiment," answered Mrs. Newman ; "did you know him, lady ?"

"Yes, I knew him ; he was as the brother of my child's father, whom may God and the Prophet rest."

"Who was your husband ?" asked the lady, somewhat bewildered.

"He was subhadar in the regiment ; he loved your father well, lady."

"The dear old subhadar !" exclaimed the missionary's wife. "Are you then Fathmabæ ? He spoke to me of Fathma, and my father used to tell how he owed his life to you. Ah, lady, my father has gone too." Their hands were clasped, and their tears flowed, for Mrs. Newman still mourned her father.

Deeply touched were the missionary and his wife when they heard the story of the subhadar's last hours, and most gladly did they add their testimony to their father's, that Jesus is "One Who Saves."

Fathmabæ found a home in the Zenana Mission House of the Station, and found her delight in nursing the sick, and in instructing the young ladies in Hindustani. Her boy, who joined the Christian church with herself, has grown into a fine earnest young man, giving promise of becoming one of the pillars of the church, and a most effective missionary to his own people.

VI. FOREIGN MISSIONS IN 1885-1886.

IX. CUMBERLAND PRESBYTERIANS.

(Vol. IX, p. 49.)

J. L. SECOR, Secretary, 904 Olive St., St. Louis, Mo.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Synods	27	27	0
Presbyteries	118	118	0
Ministers	1,538	1,547	9
Licentiates	234	231	3 less.
Candidates	214	218	4 more.
Congregations	2,494	2,546	52 "
Communicants	126,911	138,564	11,653 "
S. S. School	65,385	74,576	9,191 "
Church Property	\$2,319,006	\$2,420,500	\$101,494 "
Foreign Mission Property . . .	\$11,000 (estimate)	\$12,000	\$1,000 "
Home and For. Mis. Income . .	\$48,474 30	\$37,545.41	\$10,928.89 less.
Foreign Mission Income	\$8,947.21	\$9,470.06	\$522.85 more.

<i>Foreign Force and Results.</i>	<i>In Japan.</i>	<i>Indians.</i>	<i>Total.</i>
Missionaries, Ordained	6	2	6 = 8
" Women	5	5	= 5
Am. Indians, Ordained	8		= 10
Native Helpers	25		
" Communicants	539	208	933 = 1,141
" Contributions	\$214.80	\$564.91	\$350.11

We are glad to have the official minutes and reports of this church in hand at this writing, and we have used much care in trying to collate and arrange the facts and figures here given. There has evidently been marked growth both at home and abroad. The rate of increase in home communicants has been 9.18 per cent.

Under "*Foreign Force and Results*," the figures for 1886 are all official, but the great increase in native communicants leads us to apprehend there was a grave mistake in the Report of 1885, or on our part in using its figures. The apparent gain in native communicants is more than 100 per cent.

We have tried above to separate the missionaries and converts in Japan from those among the Am. Indians. If the native teachers and helpers are specified in the Report, they fail to meet our eye.

We notice the Cost of the *Missionary Record* charged is \$1,125.40
Credit by Subscriptions for " " 829.46

Leaving its Cost to the Board \$295.94

Cost of Administration.

Secretary's Salary, Rents, Printing, Stationery, Postage, &c. \$1,152.49
President's Salary and Travelling Expenses 1,611.00
Cost of *Missionary Record*, less Subscriptions 295.94

\$3,059.43

The due proportion of this cost chargeable to Foreign Missions seems to be \$776.13; and the total disbursement to Foreign Missions was \$9,470.06. Therefore $\frac{\$776.13}{\$9,470.06 - \$776.13} = 7.05$ per cent.

X. PRESBYTERIAN CHURCH IN CANADA.

(Vol. IX., p. 50.).

REV. THOMAS WARDROPE, Sec., Guelph, Ont.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Synods	5	5	0
Presbyteries	38	40	2
Congregations	1,802	1,802	0
Ministers	802	816	14
Communicants	123,344	127,611	4,267
S. S. Scholars	99,058	100,937	1,878
Total Income	\$1,558,218	\$1,558,218	0
Foreign Mission Income . .	69,490.48	60,770.42	\$8,720.06 less.
Property in For. Missions . .	\$51,590		

<i>Foreign Force and Results.</i>	1885.	<i>New Hebr's</i>	<i>Trini- dad.</i>	<i>Am. Ind.</i>	<i>For- mosa.</i>	<i>India.</i>	<i>Totals.</i>	<i>Year's Gain.</i>
Missionaries, ordained . .	18	3	4	4	2	5	= 18	0
“ Lay	2	0	0	1	0	1	2	0
“ wom'n, 8 sing.	19	3	8	4	1	9	25	6
Natives, ordained	2	0	1	2	2		5	3
“ Evangelists	8	0	4	3	1		8	0
“ Help's and Teach's . . .	130	65	40		29	5	139	9
“ Communicants	2000	500	312	136	1128	50	2126	126
“ Scholars	2427		2164		55	200	2419	8 less
“ Contributions	\$4045							
“ Baptized							2247	

Nearly all the Foreign Mission Reports given in the minutes of General Assembly seem to us defective. We find no general summary representing the total results in all the missions, and if the total of those baptized is given, it meets our eye only in case of Formosa. Dr. Mackay is more specific, and yet even he does not mention the number of communicants. Speaking of his fourteenth anniversary on the Island, March 9th, he writes: “There is no sham, no romance, no excitement, no sentimentalism here. No; but stubborn fact. When I landed, there was not one (convert), yesterday 1,273 rejoiced in singing praises to the Lord God Almighty. There is no use for sham modesty. I have toiled here, and done my best. At the same time to God, to God, to God alone, be all the praise, honor and glory. Farewell! I leave for the east coast to morrow.”

Of this preaching journey to the east coast, Dr. Mackay subsequently writes, after returning to his station:

“I left this place on the 11th inst., and went to the east coast, accompanied by A-hoa and Sun-a (my first convert after returning from Canada). We were away ten days, and during that time, visited our 18 stations in the Kap-tau-lau Valley. Several of these

are now without places of worship, their chapels having been destroyed by a terrific typhoon; and in several others, chapels have not yet been built. Mostly I preached in the open air, standing on a bench, often under a burning sun. Think of it: we baptized 1,138, all converts for three or four years. The most of these would have been baptized in 1884 and 1885 but for the war. We ordained 38 Elders, and 42 Deacons; and the last day, in returning, walked 35 miles, being pressed with work. The present state of the Mission in North Formosa is as follows: There are 38 preaching places with chapels. They all have or have had, chapels. In some of them chapels have yet to be rebuilt, and in some to be repaired. In all 2,320 have been baptized. Of these 73 have been removed by death; leaving 2,247 baptized members on the roll. There are 38 preachers; two native teachers in Oxford College. One of these is ordained. Another ordained pastor is at Sin-tiam. There are 53 Elders and 42 Deacons; also students preparing for the glorious work. Give everlasting glory to God!

'Fly abroad, thou mighty Gospel,
Win and conquer, never cease!'

This is all the outcome of former years' work."

Speaking of his ordained native pastors, Dr. M—— writes:

"The Foreign Mission Committee need not concern itself about sending out another man. I write advisedly. . . . Rev. Mr. Giam and Rev. Mr. Tan (the proper names of Ahoa and Tanhe) are now true fellow-laborers, *able and willing* to do any part of the work here. Don't think men, you send out here, are superior. I long to see a native church self-supporting."

On this last point the Editor of the *Record* remarks: "We are heartily at one with Dr. Mackay in the belief that the raising up of a native ministry is the shortest method of solving the missionary problem. Only we are agreeably surprised to find that he is in the position to inaugurate the movement so soon." And the Foreign Committee seem quite agreed in the same view.

Thanks to Bro. Grant for local Reports for 1886, just received, giving interesting details of the work in the Trinidad Mission among the Coolies from India. We will give extracts hereafter if we can find space for them. Their work is largely among the children and youth, and with good prospects of large and valuable results in years to come.

XI. EVANGELICAL LUTHERANS—GENERAL SYNOD.

(Vol. IX., p. 52.)

REV. GEO. SCHOLL, D.D., Secretary, Hanover, Pa.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Synods	23	23	0
Ministers	862	923	61
Churches	1,434	1,444	10
Communicants	130,365	141,133	10,768
S. S. Scholars	169,951	174,039	4,088
Foreign Mission Income	\$30,288.36	\$31,772.60	\$1,484.24
<i>General Synod, South, now "United Synod," &c.</i>			
Synods	6	8	2
Ministers	141	182	41
Churches	247	382	135
Communicants	18,362	31,181	12,819
Foreign Mission Income	\$533.28		

Foreign Force and Work.

Missionaries, Ordained	5	5	0
“ Lay	0	0	0
“ Women	6	6	0
Natives, Ordained	3	3	0
“ Teachers and Helpers	200	243	43
“ Communicants	3,429	4,789	1,360
“ Baptized	8,167	8,718	551
“ S. S. Scholars	6,144	6,144	0
“ Pupils in Day & B. Schools . .	3,136	3,136	0
“ Contributions	\$1,320.42	\$1,324.42	\$4

We are thankful to have official figures for 1886, but as those for 1885 were not official, the Year's Gain here represented is by no means reliable, as doubtless, in some items, the apparent gain results largely from corrections.

So also in the foreign work, the figures under 1886 are really those of 1885, but those under 1885 were the returns of 1884, we find, so that the items of gain are doubtless correct for 1884-5.

We learn that the Diet of the Synod South held at Roanoke, Va., last June, resulted in a union of all the Synods in the South, under the name of “*The United Synod of the Evangelical Lutheran Church in the South.*” Rev. Luther K. Probst, Sec., 32 Montague St., Charleston, S. C.

They do their foreign mission work still through the Board of the General Synod, but we have not yet learned the amount of their income for this purpose in 1886. The large gain in communicants in the foreign missions is at the rate of 39.65 per cent. The cost of administration last year was 0.42 per cent,—less than half of one per cent.

XII. EVANGELICAL LUTHERANS—GENERAL COUNCIL.

(Vol. IX., p. 53.)

REV. B. M. SCHMUCKER, D.D., Secretary, Pottstown, Pa.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Synods	12	11	1 less.
Ministers	969	1,055	86 more.
Churches	1,766	1,907	141 “
Communicants	251,025	285,261	34,236 “
Sunday Schools		1,294	
Sunday School Scholars		118,121	
Benevolent Contributions . . .		\$211,849.70	
Total Contributions		\$1,235,830.43	
Foreign Missions and Mormons.	\$12,183.57	\$16,344.29	\$4,160.78

Foreign Force and Results.

Missionaries, Ordained	4	5	1 more.
“ Women	3	4	1 “
Natives, Ordained	2	2	0
“ Evangelists	5	7	2 “
“ Teachers	61	56	5 less.
“ Baptized	311	146 in 6 mo. to June.	
“ Total Baptized	1,705	1,901	196 more.
Communicants		734	

In the Foreign Mission income is included several thousand dollars contributed for Foreign Missions, by the Augustana Synod, but expended in rescuing Scandinavians from the toils of the Mormons and reclaiming them.

We are thankful to be able to say the above figures are official. Those under 1885, vary somewhat from our own gathered last year. Had we retained our own and deducted these official figures under 1886 from them, the *year's gain* in many cases would have been larger than it now is. And yet in most items the year's gain now is very decided. The net gain in home communicants is at the rate of 13.63. This is one of our Mission Boards whose home officers and agents count it a pleasure to do all the home work without any compensation, not even charging postage and cost of incidentals. We last year represented that there were incidental charges amounting to \$231.30. But we find even this was a mistake arising from a little obscurity in the arrangement of accounts in the Report. Those items belonged to the mission papers, which brought a clear gain of over \$1,000 to the mission funds. The cost of administration is absolutely nothing. The mission field is in India, Rajahmundry and surrounding stations, and God is blessing the work.

XIII. EVANGELICAL LUTHERANS—SYNODICAL CONFERENCE.

(Vol. IX., p. 54.)

REV. T. J. GROSS, Secretary, Addison, Ill.

<i>Home Strength.</i>	1885.	1886.
Synods	19	
Ministers	1,841	
Churches	3,321	
Communicants	433,234	

We fail to obtain fresh returns of this conference. The figures we have used above include several other branches or bodies of Lutherans. These statistics with those of the General Synods and Council, constitute together a total of 4,001 Ministers, 7,054 Churches and 880,809 Members. For this Conference's mission work, see our review of last year *in loco*.

XIV. CONGREGATIONALISTS—AMERICAN BOARD.

(Vol. IX., p. 134.)

REV. N. G. CLARK, D.D., and others, Secretaries, Boston, Mass.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Churches	4,170	4,277	107
Ministers	4,043	5,327	1,284
Communicants	418,564	436,341	17,777
S. S. Scholars	510,339	521,488	11,149
Foreign Mission Income	\$656,226.88	\$657,828.00	\$1,601.12
Property in Foreign Missions . .	\$1,500,000	(REVIEW'S Estimate.)	

Foreign Force and Results.

Missions	21	21	0
Stations	83	85	2
Out Stations	826	819	7 less.
Missionaries, Ordained	156	159 (1)	3 more.
" Lay (Doctors)	14	14 (2)	0
" Women	248	261 (4)	13 "
Natives, Ordained	147	151	4 "
" Preachers and Catechists	217	412	200 "
" School Teachers	1,319	1,141 (3)	178 less.
" Other Helpers	505	260	245 "
" Communicants	23,210	26,129	2,919 more.
Net Gain in "	2,034	2,919	885 "
Gain per cent. in Communicants	9.60	12.53	2.83 "
Whole No. of Pupils	35,561	37,762	2,201 "

(1) 10 of these are also Physicians. (2) 7 of these are Physicians. (3) Including Hawaiian Missionaries. (4) 4 of these are Physicians.

There is gratifying progress shown here both at home and abroad. The net gain in the home churches is at the rate of 4.24 per cent. The net gain of communicants in the missions is at the rate of 12.53 per cent., nearly three times greater in the missions abroad than in the churches at home; while the expenditure and working forces are many times greater at home than in the missions.

The Foreign Mission Income, given above, is derived as follows:

Donations acknowledged in the <i>Missionary Herald</i>	\$384,247.98
Legacies ditto	107,190.97
Interest on the General Permanent Fund	9,244.11
From the Legacy of Asa Otis	41,144.94
ditto of E. W. Swett	116,000.00
See Report, pp. 114-115	\$657,828.00
But on p. 120, the Total Receipts in 1886 are	\$658,754.42

The discrepancy is not great, but why any at all?

Those who would like to see a Tabular view of the missions of this Board, presenting the workers, communicants, per centage of native communicants in mission pay, pupils, cost, and year's gain in communicants, in each different mission, can turn back to our Vol. IX., p. 135, where all these items are given for last year. Of course they vary each year, and we shall hope to elaborate a new Table next year.

Reinforcements.—Eight missionaries and 27 assistant missionaries, in all 35, have been sent out to the missions for the first time the past year. Of those who have come to America on a visit 19 have returned to their missions, thus involving in all (35 + 19) 54 outward voyages. As the Report shows a gain of only 16 American workers in the missions, we are left to infer that there must have been (54 - 16) 38 homeward voyages. For these (54 + 38) 92 voyages with outfits and refits, why should not the financial statement

in the Report give explicit details with the aggregate? Of the items given in that statement under this head we find a total of \$31,970.18. Is this the whole amount expended on voyages, outfits and refits the past year?

The other inquiries, made in our former review of this financial statement, still remain in force. If such large aggregates—\$52,622.59, \$68,175.28, \$107,999.13, are placed in the hands of the Auditing Committee, and the Committee appointed at the Annual Meetings to report on the Treasurer's accounts and statements, how can these committees form any correct opinion in regard to them? And if details are placed in the hands of these committees, then why not give them also in the Report, that corporate and honorary members of the Board, and all interested in it, may have an opportunity to see and judge of the wisdom of all expenditures? "Remittances, drafts and purchases;" "Procuring and forwarding supplies"—are not these terms, two or more of them, capable of covering the same items and aggregates, somewhat blinding and confusing? Ought they not to be defined or used in some specific and intelligible sense? What is the distinction between "purchases" and "procuring and forwarding supplies?" And if the "purchases" and "supplies"—constituting two different charges in the accounts—are for the private use of individual missionaries and their friends and neighbors, how is it proper to charge them to the Board in the Treasurer's accounts, unless the amounts thus charged are repaid by the said private parties, and their payments brought to the Board's credit in the same accounts? And even then would they not swell both the receipts and expenditures of the Board above what they are in reality? While seeing these "purchases" and "supplies"—some of them for private parties in the missions,—constantly charged to the Board, and no credit by repayments ever mentioned, how can the committees, donors and friends of the Board—in the absence of any explanation—repress the inference that these "purchases" and "supplies," for private parties, involve a loss to the Board?

Cost of Administration.

Cost of <i>Missionary Herald</i> charged to the Board	\$221.72
Annual Reports and Sermons ditto	716.78
<i>Dayspring</i> "	1,440.43
Mission Stories, Almanac and Miscellaneous ditto	2,876.76
	<hr/>
	\$5,255.69
Salary of Dr. Clark	\$3,500.00
" Dr. Alden	3,000.00
" Dr. Smith	4,000.00
" Treas. Ward	4,000.00
Clerk Hire	5,438.19
Office Rent, Clerk and Incidentals in New York	1,595.32
Miscellaneous charges	5,229.76
	<hr/>
	26,763.27
	<hr/>
	32,018.96

Agencies	9,533.82
Estimated Rent of Mission House	41,552.78
	5,000.00
	<hr/>
Total Receipts (See Report p. 115)	\$657,828.00
Income of Officers' Fund wrongly omitted	3,907.67
	<hr/>
	\$661,735.67
Deduct Woman's portion, already taxed	148,262.29
	<hr/>
	\$513,473.38
Hence $\frac{\$46,552.78}{\$513,473.38 - \$46,552.78} = 9.97$ per cent., cost of Administration.	

But it is proper here to bear in mind that the \$157,144.94, taken from the Otis and Swett legacies were sent in 17 large drafts to different missions for specific objects involving so little care or trouble that most bankers make such remittances for their stockholders and clients without charge. If these are omitted the cost of administration becomes 15.01 per cent.

We are glad to see the direct charge to the Board for the *Missionary Herald* has become reduced to only \$221.72, as above ; but we confess it would be a gratification to know how its entire cost, \$16,632.04, is made up—how much of it is for the work of the printer and salaries of editor and agent, and how much for the thousands of copies sent gratuitously to members of the Board, to home pastors and donors, and to correspondents and missionaries abroad.

It will be noticed that in stating the salaries of officers, we have set down the *actual* salary of each one, and duly added the income of the Officers' Fund to the Board's total receipts. We have never been able to regard it as right to *falsify* the annual income of this Board by omitting every year this interest of the Officers' Fund. It would be just as honest and right to omit the interest of the *General Fund*, which is always regularly brought to account in making up the income. The usage adopted of omitting this interest from the income, and so using it as to make each officer's salary, as stated on page 114 of this Annual Report, appear to the cursory reader less than it actually is, this usage we cannot but regard as unmanly and puerile, and we believe it deceives most readers of the Report.

XV. AMERICAN MISSIONARY ASSOCIATION.

(Vol. IX., p. 139.)

REV. M. E. STRIEBY, D.D., Cor. Sec., 56 Reade St., New York.

Foreign Force and Results.		1885.	1886.	Year's Gain.
Workers	among <i>Freedmen</i> .	119	117	2 less.
Churches	" " . .	112	124	12 more.
Members	" " . .	6,881	7,571	690 more.

S. S. Scholars among <i>Freedmen</i>	10,569	13,149	2,580 more.
Teachers and Matrons "	250	239	11 less.
Pupils "	8,823	8,753	70 "
Expended " "	\$207,476.37	\$197,344.97	\$10,131.40 "
Total Income	419,813.17	466,353.71	46,540.54 more.

American Indians.

Ordained Missionaries	7	5	2 less.
Agents	3	2	1 "
Teachers	73	51	22 "
Communicants	301	348	47 more.
Pupils	706	685	21 less.
S. S. Scholars	776		
Expended	\$41,283.75	\$54,884.87	\$13,601.12 more.

The Chinese.

Superintendent	1	1	0
Teachers	38	34	4 less.
Pupils	1,457	1,279	178 "
Ceased from Idolatry	171		
Give Evidence of Conversion		120	
Expended	\$10,676.70	\$11,756.10	\$1,079.40 more.
Work in Africa, United Brethren	\$6,396.07	5,845.10	550.97 less.
Aged Missionary in Jamaica	\$250	250	0

A paragraph from a letter of Mr. Robert Arthington to the Secretary of this Association, shows his very earnest interest for the evangelization of the American Indians. He writes :

"In the November *Missionary* the Indians are mentioned. I am at this moment intensely desirous that the Indians of the South American continent should be reached by the Gospel message. This appears to me to be very difficult, sadly, sadly difficult. But the case in the North American continent seems to me to be altogether different. There, as it regards your part, is a government, and a people, which and who approve of all men's reading the Christian Scriptures. Grand, glorious, if only they would be more practical. Why does not the Government at once solve the problem by sending persons well fitted for the purpose to teach each tribe to read? Then when they can read, the American Bible Society might introduce extensively to the whole of the Indian tribes in the United States the inestimably precious word of God.

"For goodness' sake, if not for God's sake, O, Americans, arise and do this necessary thing. There is no time to be lost. You have "heaped teachers" to yourselves, and you leave these poor men and women, as worthy as yourselves, except real Christians, to their darkness, devoid of the light, joy and infinite good beyond description of a personal intimate knowledge of the sacred Christian Scriptures."

XVI. AMERICAN BAPTIST MISSIONARY UNION.

(Vol. IX., p. 142.)

REV. J. N. MURDOCK, D.D., Sec., Tremont Temple, Boston, Mass.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Churches,	7,254		
Ministers,	5,814		
Communicants,	662,346		
Foreign Mission Income,	\$362,026.50	\$384,996.73	\$22,970.23
Property in Foreign Missions,	\$402,489.00		

Items of Income, 1885-'86.

Donations and Legacies,	\$262,214.80
From Woman's Boards, \$49,721.73+ Western, \$23,428.94=	73,150.67
Bible Day Collection,	2,797.75
Income of funds and annuity accounts,	14,542.89
Government grants-in-aid, &c.,	32,290.62
	<hr/>
Addition to the permanent fund,	\$384,996.73
	51,900.00
	<hr/>
Total Receipts,	\$436,896.73

Foreign Force and Results.

MISSIONS.	Am. Workers.			Native Workers.		Native Com'ts in 1885	Native Com'ts in 1886	Year's Gain.	Gain per cent.
	Men	Women	Doc tors.	Ord.	Un-ord.				
Burma,	34	63	3	122	644	25,607	25,857	250	.09
Assam,	9	12		6	84	1,731	1,889	158	9.12
Telugus,	19	21		54	214	26,396	26,398	2	
China,	10	16	2	8	54	1,411	1,433	22	1.55
Japan,	6	11		3	25	367	433	66	1.79
Africa,	12	7	1		3	429	429		
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
In Europe,	90	130	6	193	1024	55,941	56,439	498	.89
				161	307	61,550	61,892	342	.55
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	96	130	6	354	1331	117,491	118,331	840	.71

The net gain in communicants in 1884, is 9,861; in 1885, 5,369 and in 1886, only 840, showing a falling off in three years of 9,021. In the Telugu field the gain last year was 1888, this year only 2. For Africa the same number 429 is again reported. Have these missions issued no report since 1884?

The net gain in Europe, 342, against 3077 of last year, shows a falling off of 2,735. In Asiatic Missions, 358 self-supporting churches show an encouraging increase of 33. Contributions in Asiatic missions amount to \$36,163.26—\$3,049 less than last year.

The largest net gain in communicants is this year in Assam. The percentage of net gain in all missions of the Union has fallen from 4.78 to .71.

Administration.

Publications	\$2,334.95
Annuities	8,249.52
District Secretaries and Agencies	18,069.92
Executive Officers and Clerks	11,150.00
Miscellaneous Expenses	4,101.29
	<hr/>
	\$43,905.68
Total Income	\$384,996.73
Woman's Boards	73,150.67
	<hr/>
	\$311,846.06

Hence $\frac{\$43,905.68}{\$311,846.06 - \$43,905.68} = 16.38$ per cent.

This year's small net gain (840) in all these missions marks a very decided change ; and yet it is not difficult to see that after the very large ingatherings of the previous years, a time of sifting and testing should be expected. The Rev. Mr. Newhall writes :

"We are happy to be able to report that our work has a more encouraging aspect than at the close of last year. Our little church is in better working condition ; and more of its members are disposed to take an active part in the spread of the Gospel, without hope of pecuniary reward. The two lay preachers, who with their families were settled on some land six miles away just before Mr. Loughbridge left, have been supporting themselves, and have continued to preach, as they have had opportunity, in their own and surrounding villages. Three heathen families have lately begun to worship with them on Sundays, and to pray on their own account."

If this is a good specimen of the improving condition of the native Christians generally it goes far to make up for the lack of large accessions of new converts. The showers of blessing on the work of this Union on the Congo, and the ingathering of more than a thousand converts there, are of a date later than this Report, and may well inspire a great increase of praying, giving, and earnest effort on the part of all the churches of this Union.

VII. NEWS AND NOTES OF THE MONTH.

AFRICA.—At this writing (Feb. 2,) comes a report that the cruel King Mwanga, of Uganda, has overthrown the King of Unyoro, and massacred ten thousand of his subjects. Also that Emin Bey, by desperate fighting has cut his way through his Arab foes, and is *en route* through Uganda to the Eastern coast of Africa. If this report proves true, the Stanley expedition for the Bey's rescue will prove much less formidable than was anticipated.

OF LIBERIA and the work progressing there the *British Weekly* says :

"Here the heathen are coming, falling at the feet of Jesus, and calling on Him in their own tongue to have mercy on them. Seventy-five, mostly young persons, have found Jesus up to last night. Scores have professed to have found pardon. From all parts of the seaboard towns, and back to the frontier settlements, come the tidings of men and women being saved by scores. Seldom an hour for weeks, but shouts, or songs of praise, or cries for pardon, could be heard in different parts of the city ; the work is going on.

SHERBRO MISSION.—Bishop Flickinger of the United Brethren Church reports an accession of 1,300 members in the Sherbro Mission the past year with a total membership of 3,929.

The Woman's Board of this same church began a mission among the Chinese at Portland, Or., about two years ago. In a recent

account of their school we see it stated that "more than 50 of the pupils have professed faith in the Lord Jesus Christ and have united with the church."

REFORMED (GERMAN) CHURCH.—Of the new Training School (over 125 students) of this church's mission at Sendai, Japan, a non-Christian native gave the building, the mayor of the city presided at its opening, the governor of the Province made an address of welcome to the missionaries, morning prayers open the day's exercises, Christian instruction is given as freely as in any American college, and all expenses of the school are paid by the natives except the salaries of the missionaries.

Of the mission work of this church, Missionary Hoy writes :

"What is the extent of the work with which our mission is connected here in the waking North of Japan? Read the following list of churches and their respective membership :

Sendai,	196
Iwanuma,	37
Hakodate,	52
Ishinomaki,	25
Fuzukawa,	21
Fukushima,	13
Total,	344

The Sendai church is self-supporting and makes liberal contributions. Since the beginning of May 35 souls have been added.

CHINA.—The prompt payment of all damage by Chinese mobs to mission property, and the proclamations so favorable to Christianity sent out into all the Provinces by the Imperial Government, will doubtless mark a new era in the history of China, and of the progress of the Gospel in that Empire.

MESSRS. DUFFUS AND SMITH, of the English Presbyterian Mission at Swatow, China, report the baptism of 34 adults in October. Their Formosa churches have sent Chhim Ho, their best man, to begin their mission on the Pescadores Islands.

RECENT CONVERTS.—*China's Millions* for Jan. reports 52 recent baptisms.

China's Millions for Feb. mentions 19 adults baptized and many inquirers.

BRO. THOMPSON mentions the baptism of 11 adults in Brazil by Bro. Boyle, of the So. Presbyterian Mission.

U. P. INDIA MISSION—Dr. Stewart, Nov. 12, 1886, writes of 243 baptisms—two-thirds of them adults, since his previous report, making the whole number for the year fully 1800.

REV. JOHN MORTON reports 19 baptisms in Trinidad. Accessions of the month, to the Disciple Church Foreign Missions, 19. Accessions of the month to Foreign Mission churches of the Southern Baptists, 20.

BRO. YOUNGSON, of the Scotch Est. Church, mentions the baptism of 20 in the Sialkot Mission, India. Rev. Andrews reports two baptisms in China Mission of the same church, and Mr. Donaldson mentions the baptism of two Jews in Smyrna.

THE REV. JACOB FRESHMAN, who is preaching Christianity to the Jews in New York City, reports eleven baptisms in the past year.

THE JEWS.—Rev. J. Dunlap, Secretary of the "British Society" for the Jews, says there are 5,000,000 Jews in Russia, and only three missionaries laboring among them. And yet he affirms that "hundreds—it would be no exaggeration to say thousands—of these Jews have become Christianized through correspondence, &c., with workers in connexion with the British Society."

HOME PASTORS RESIGNING TO GO TO THE HEATHEN.—In our last issue we mentioned that a popular young pastor had just resigned his pleasant city charge to go to China. *Mr. Reginald Radcliffe*, addressing a recent missionary meeting in London, mentioned that in his audience was a Church of England clergyman who had just given up his "living" and was going as a missionary to India; and another who had done the same to go to mission work in North Africa.

IRISH PRESBYTERIAN MISSIONS.—We are glad to see *four* adults have recently been received to church fellowship in the China Mission of this church, and *seven* at Surat, India.

LUKOLELA.—The English Baptist missionaries report the establishment of an up-river station at Lukolela, with favorable outlook, the natives giving them a friendly welcome.

VIII. PASTORS AND MISSIONS—CONDUCT OF MONTHLY CONCERT.

BY PROF. D. M. WELTON, D.D.

In our last number we mentioned our purpose to give our readers the valuable and vigorous utterances of Dr. Welton, as found in the *Canadian Missionary Link*. We cannot too strongly recommend them to the thoughtful, earnest and prayerful study of every pastor. The slow progress of this work of God among the

heathen thus far, lies largely at the door of Christian pastors. We are grieved and amazed to learn of one and another of the large churches of New York and Brooklyn in which the Monthly Concert is not observed at all, and others in which it is rendered so dull as to arouse little or no interest among the people. In this work of missions to the heathen, all pastors have a responsibility which they cannot evade. He who has bidden us "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE," will not hold guiltless the pastor who fails to enlist and rouse his people to obey this command. But hear Dr. Welton.

In dealing with this subject I shall not attempt anything like exhaustive treatment, but content myself with a few statements which may serve as a basis for subsequent discussion. As the term Pastor suggests the correlative term flock, the framers of this subject probably had in mind the Pastor's relation to missions in connection with his flock, and so I shall now consider it.

The question then arises: How shall the Pastor transfuse the missionary spirit into those whom he touches by his pastoral ministrations and successfully lead them into the love and practice of missionary work? In other words: How shall he make the church "over whom the Holy Spirit has made him overseer," in every respect, a model missionary church? This is the question to which it will be the aim of this paper to furnish an answer.

And here, preliminarily let me say, that no church is worthy of the name that is not missionary in its character, missionary in its aims, missionary in its efforts. The church is God's instrumentality for the conversion of the world—his instrumentality for giving the Gospel to the world. It is no more true that God has purposed to subjugate nations to his righteous rule, than that he has purposed to do so through the gospel in the hands of his church. The church is "the light of the world"—such, at least, is the divine intention. Set upon the hill-tops of the world—the world's most conspicuous, most beautiful object, it is to radiate the light of heaven, and so dispel the world's darkness. In so far only as the church accomplishes this object, does it answer the divine purpose concerning it. The missionary spirit in the heart of its members, and blossoming out in prayer, and giving, and self-denying endeavour that souls at home and abroad may be brought to Christ, is its mightiest credential for the divinity of its mission—its mightiest proof of a right to exist. Where these are wanting, the church has really forfeited this right, and must be pronounced a failure.

It is doubtful if churches should be considered anything more than a failure—they do not certainly realize the divine ideal—whose zeal and effort are expended entirely on themselves, or for their own edification and comfort. As if indeed, edification and comfort

—true spiritual edification and comfort, could come in this way. As if this method does not conflict with the very spirit and genius of the gospel. As if it is not a primary, fundamental law in the kingdom of Jesus Christ, that believers are to be blessed—are to receive the highest blessing, through working for the spiritual good of others. It is the very nature of true religion that the more of it its possessors give away, the more they have left for themselves ; while they who try to keep and use it for themselves only, finally lose it altogether. Receiving through giving, being blessed through becoming a blessing, finding our life by losing it—this is Christ's law for the individual Christian and for the individual church ; this is heaven's own philosophy.

It would yet seem that this law is virtually ignored by scores and hundreds of churches. To these two things they seem to be willingly blind : *first*, that the great Commission has been addressed to them, that it is their duty, to the extent of their ability, to carry it out ; and the *second*, that in this way their own spiritual growth and prosperity will be most largely and permanently secured. But the pastor must hold correct views on these points. He must clearly see what is God's revealed purpose and method for establishing his kingdom in the souls of men and in the world, and must work in harmony therewith, if he would develop the missionary spirit among the people of his charge, and make them a truly missionary people.

Coming now more directly to my subject, let me begin by saying : 1. That the pastor who would enkindle his Church with missionary zeal and make it a model missionary church, must himself have the true missionary spirit. He cannot impart to others what he has not himself. He will not be able to move his hearers with truths which have not stirred his own soul. They will be slow to believe truths which he preaches as though he hardly believed them himself. If missionary themes are kept in the background, or only incidentally alluded to in his preaching, they will naturally conclude them to be not very important—at least, that he does not think them very important, and if he does not, why should they ? It is not of the nature of water to rise higher than its source. The missionary life of the church can hardly be expected to reach a higher level than it has attained in the pastor. Its strength and flow and elevation will depend very much on the impulse and illustration it receives from him. The pastor will naturally impress his own spirit on those to whom he ministers ; they will readily take the stamp of him whom they have accepted as their guide and example in spiritual things. If the missionary spirit be strong and marked in him, it will flow to them, and they will be ready to respond to his appeals ; but if it be lacking in him, it will be strange indeed if they exhibit much concern in this regard. And just here, have we not the true explanation of the indifference

which characterizes many churches in this matter? Is it not directly traceable to the indifference of their pastors? to the fact that they have never properly put the subject of missions before their people, nor duly urged their claims upon them? We know how some pastors have been wont to deal with appeals from the different missionary boards. They have probably kept them from the knowledge of their churches, without giving them the opportunity of considering them, or they have introduced them in a way that has killed their force. They have said, perchance, "Well, brethren, here is another of these appeals—another circular asking for a collection. We have a great many calls for money. We should remember, however, that charity begins at home. Besides there is a balance yet due on the pastor's salary, which it might be well to provide for before raising money for other and outside purposes." And so, there and then, the appeal dies. Just as if it might not be expected that a church would be behind with the pastor's salary, whom the pastor should treat in this way! Just as if, in truth, a pastor deserved to have his salary paid regularly, or paid at all, whose pastoral duties are discharged in this way! Just think of a man, taking charge of a Christian church, with apparently no higher object than hereby simply to obtain his bread and butter! What a caricature of the true pastor! of the true ambassador of Jesus Christ!

2. But *secondly*, not only must the pastor have the missionary spirit himself if he would impart it to his church, but in order to the highest results—in order that the church may be and become in the truest and best sense missionary in its character, he must have a definite conception of the condition of things in the church which answers to this description; he must know what the highest results mean, and must clearly discern the path by which alone they can be reached. In other words, he must carry in his mind a correct ideal of the true missionary church, and of the best way of making it such. No man, whatever his calling, ever gets beyond his ideal. To no man is progress any longer possible, after his ideal has been reached. To every man, therefore, who would accomplish anything, an ideal is necessary, for without it, he works at random, and consequently ineffectually. His strength is dissipated—does not gather itself up, and make itself felt along one line of action, and terminate in one issue. Aimless endeavor is ever fruitless endeavor.

But not only is an ideal necessary, it must be of the right kind. As men naturally strive to realize their ideal, hence the importance of having it as nearly perfect as possible. In a certain sense it should be unattainable, that it may thus lure to higher and yet higher endeavor, while yet a point shall never be reached where further endeavor is needless.

Now what is true of men in general touching the necessity of ideals and their inspiring influence on human action, is true of the

pastor in particular in his relation to his flock. If he would achieve the grandest results for those to whom he ministers, and through them, for the world, he must distinctly discern the end to be aimed at, and the best means of attaining it; his eye must steadily view the splendid ideal which he has proposed to himself, and the best energies of his life must be given to its realization.

It might not be easy to name all the characteristics of the model missionary church, but if the pastor's ideal of the same be perfect, there is one characteristic which it will not include; it will not be a church that looks upon itself as an end, instead of only a means to an end. This is lamentably true of too many churches. *They work only for themselves, they care only for themselves, they exist only for themselves. For the conversion of a perishing world, they seem to feel very little concern. They do not seem to think that the great commission has been addressed to them, that they are in any way responsible for its being carried out.* They do indeed sometimes exhibit some anxiety for the conversion of sinners, but it is chiefly that their own church may be strengthened and kept alive. As to the conversion of outside sinners—sinners in the spiritually destitute places of these home lands, or in far off India or Africa—what is that to them! The great primary purpose for which churches should regard themselves as existing, namely, the evangelization of the world to God, is thus ignored. In the apostolic time the evangelist went before and planted the church; then the church, in turn, sent forth the evangelist. But in these times many churches, instead of doing aggressive work for Christ, concentrate their efforts upon themselves; they are too busy in training the saints within their own fold, to look after the sinners outside and beyond it. Just as if, as I have already observed, the very best way, or one of the best ways of accomplishing the former, is not by doing the latter. The true pastor will not fail, indeed, to instruct and guide his flock, but he will not make this the sole end of his ministrations, but rather a means to an end beyond. Every Christian church should feel itself particularly charged, in the first place, with the evangelization of the masses among whom it is located, and second, with the evangelization of those whom it can only reach with its prayers and Christian giving. Yet strange to say, in some of our large cities, there are churches calling themselves Christian, that are actually moving away from the masses, and building for themselves houses of worship in which their devotions will not be disturbed by the presence of the poor and homely clad. It is, in fact, a matter of just alarm, that in this way the gulf, in many instances, is being actually widened between the churches and the neglected, ungodly, and degraded multitudes, whom it should be their aim and endeavor to save. Mission churches are doing a good work, but they are failing to meet the demands of the whole case. By the low, neglected classes themselves they are

apt to be looked upon as the bones which the old barons threw to their dogs. I believe the Christian church will never fully discharge its duty to the poor and despised who are destitute of the gospel and gospel privileges, until it plants itself among them, and on equal terms, for their salvation.

3. But admitting that the pastor must himself have the missionary spirit and rightly view the work that is to engage his energies, the question arises: How is he to get this spirit and how is he to communicate it to his church? In other words, how is he to become deeply interested in missionary work, and make his church interested in it also? I answer:

(1) First, as regards the pastor. His interest in missions and missionary work may be deepened and strengthened (*a*) by personal intercourse with the Lord Jesus. He was the first great missionary—the first great foreign missionary, for he came all the way from his glorious throne to this apostate planet; he came from the bosom of the Father—the object of the Father's ineffable delight, to endure spitting, buffeting and death, that he might save lost sinners from death eternal. He was the first great home missionary, for having come to earth, "he went throughout all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease, and all manner of sickness among the people." He came "to seek and save the lost." He came "not to be ministered unto, but to minister, and to give his life a ransom for many." No one can truly learn of Jesus,—can truly drink in his spirit, without being stirred with the missionary impulse. (*b*) By a baptism of the Holy Spirit. This baptism is needed for the largeness of heart spoken of by Paul in his second letter to the Corinthians, "O ye Corinthians, our mouth is open unto you; our heart is enlarged." This baptism is needed to lift us out of the ruts of our selfishness and lead us into the joy of self-sacrificing service for the spiritual good of others: to make us willing and glad to go anywhere and, if need be, to suffer the bitterest privations and hardships, if thereby only souls can be won to Christ and his kingdom advanced. If this baptism be upon us we shall look upon the things of others as well as our own. We shall feel like the woman who saw a horse running away with a child, and she ran crying, "stop that horse! stop that horse!" "Why?" asked somebody, "is that your child?" "No," said she, "but it is somebody's child."

In the first chapter of the Acts it is written, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses of me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth." "The uttermost parts of the earth" was the last expression which fell from the Saviour's lips, the last thought which lay upon his heart, as he ascended to heaven. And this thought lies upon his heart still. (*c*) By informing himself concerning missions. This will necessitate certain lines

of reading. He should first of all read the history of missions in connection with his own denomination. He should then pass to the history of missions in connection with other denominations. He should study the missions of different countries, as Persia, India, Madagascar and the Sandwich Islands, and thus gain a kind of general survey of missions. He would find it helpful to read with a map before him, for history and geography are mutually supplementary, and more easily mastered when taken together. Reliable missionary maps should adorn the walls of the pastor's study, on which, so far at least as his own denomination is concerned, he should be able to locate the different missionary stations, and call up the names of the different missionaries upon them. He should also familiarize himself with missionary biography, and he should so systematize his missionary information, from whatever source gained, as to be able readily to draw from it for illustration in his sermons, and for instruction and inspiration to his hearers. (d) *By reflecting upon the prophecies and promises which point to the evangelization of the nations, and by seeking to come into line and sympathy with God's great and gracious purpose as expressed therein.* These prophecies and promises readily occur to our minds. I refer to only three of them, and without expanding the thoughts they express. The first is that of Daniel: "I saw in the night visions, and, behold, there came with the clouds of heaven, one like unto a son of man, . . . and there was given unto him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The second is that of Micah: "In the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it." The third is that of Hosea: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God. And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land: for great shall be the day of Jezreel." This last passage Paul interprets, not of the literal Judah and Israel, not of the Jews as such, but of the Gentiles, the spiritual Judah and Israel who should embrace Christianity in the last days. How grand and inspiring to see the divine purpose unfolding through the ages and reaching its fulfilment "in the dispensation of the fullness of times." It may be doubted if the most regal imagination has yet pictured a glory so fair as that which shall result from the triumphs of the gospel in the last days. (e) *By reviewing the history of missions during the last fifty years.* In the light of this survey we have reason

to believe that in another hundred years, or about the year 2000, the whole world will be thoroughly evangelized. Then the gigantic idolatries of the world will have been overthrown. Then the conflict between labor and capital will have been adjusted. Then whiskey-rings and the abominations of intemperance will be a thing of the past. Then the benign and blessed influence of the religion of Jesus Christ will be everywhere dominant, and they shall not hurt nor destroy in all God's holy mountain.

Having thus become interested in missions, the pastor will be prepared to interest the Church to whom he ministers, and the way has already been hinted at. (a) If *his* interest has been deepened in missions and missionary work, so will that of the Church in the same way. The pastor will therefore see to it that his people are put in possession of this information. He will give them the privilege of informing themselves, utilizing, for example, the missionary concert for this purpose. Dr. Edward Judson has suggested an excellent plan for this. He says: "I divide the whole world into three divisions, which we successively consider. At one of our missionary concerts we take Asia and Africa, at another Europe, at another America. Now, I have divided up Asia and Africa into ten or twelve different mission fields, and I have assigned one field to each of a number of different persons, and I hold them responsible every month for the tidings from their respective fields. I do the same with Europe and America, and then we have one man whose business it is to be a sort of lookout and give us the missionary intelligence from other denominations. Now, when we get together, the meeting is opened with singing and prayer, and then pointing up to the map, I say, for instance, here is the great country of Japan; is there any intelligence from Japan? And my man will get up and give us what information he has on Japan. Then we take up another country—China, and my man gets up and says something about China. Then we have prayer and sing a rousing hymn, and so we go on from one country to another. In this way we get more material than we want for any one meeting. It enables my people to inform themselves. I can hardly get a word in edgewise." It would be strange indeed if a Church thus trained should not become deeply interested in missions. (b) The pastor will interest his people in missions *by inducing them to give*. This will be found very effectual. Our hearts naturally go out towards the object to which our money is given. This whole question of *giving* on the part of churches deserves a thorough going into. Great importance attaches to it. Every pastor, if he is wise, will give it the attention it merits, and he will not fail, in order to the best results, himself to set an example of giving.

Yet other means will occur to the thoughtful pastor of interesting his people in missionary work. For example, he will not fail to give due prominence to the subject of missions in his preach-

ing ; he will remember it in his public prayers ; and he will see to it that it is not overlooked in the Sunday School. And, lastly, he will be sure to enlist the gentle but mighty agency of the sisters in this behalf. How strange that Christian women should not be asked to share in a work to which, both by nature and grace, they are so eminently adapted ! What an absurd and wicked interpretation of the divine word and purpose is that which excludes them from this blessed work ! A true rendering of the 11th verse of the 68 Psalm, puts the matter in its true light : " The Lord giveth the word : the women that publish the tidings are a great host."

IX. AM. BOARD AND AFTER DEATH PROBATION.

In our last issue we gave a brief utterance of Dr. Gordon, Pastor of Old South Church, Boston, severely condemning the attitude of the Board's Prudential Committee for assuming ecclesiastical authority and powers over church courts and councils in deciding on the fitness or otherwise of ministers to preach Christ to the heathen. Dr. Gordon does not hesitate to say the Committee " must abandon its practice and change its attitude or perish."

Our neighbor of the *Presbyterian*, Philadelphia, is at once down upon Dr. Gordon, not with logic or argument, but with sneers and reproaches, which some would classify under the general head of blackguardism. Would it not be well for our brother of the *Presbyterian* to bear in mind (1) that such sneers are not only no substitute for argument, but conclusive proof rather that there is neither argument nor justice on the side of the party using them ? And (2) would he not show better sense and more wisdom by remembering that he is a *Presbyterian*, and that every blow he strikes in defense of a non-ecclesiastical board's usurpation of ecclesiastical powers and prerogatives, smites his own face and the polity and standards of his own church ?

It is to us amazing that, while Presbyterians are so ready and resolute to maintain their church standards and polity as superior to those of Congregationalists, because possessing inherent authority and power to enforce church order and rulings, they have been less ready than Congregationalists, even, to recognize church authority and prerogatives, when disregarded and trampled upon by a non-ecclesiastical body, possessing no particle of authority in the case. Quite disregarding of the dogma of after death probation, or any other heresy a Missionary or Missionary Candidate may embrace and advocate, the Prudential Committee of the Am. Board has no right whatever to constitute itself a judge of the theological fitness of any man to preach the gospel in heathendom or in christendom. If that committee should attempt to exercise this right here in christendom, forbidding any ordained minister to

preach on account of his theological views, how would its action be received and treated by the churches? Would it not be regarded as a usurpation of authority not to be tolerated for a moment? And, is it not still more criminal, if possible, in such a non-Ecclesiastical Committee, to forbid or prevent an ordained minister from preaching the Gospel to the heathen? Will it be said that in case of the missionary the Committee send the money for his support, and therefore must prevent him from teaching or preaching heretical views? But whose money does it send for his support? Not its own, but the money of the churches whose agent the committee is for this very purpose, and by whose proper council the missionary was ordained and authorized to preach to the heathen. Have these churches delegated any authority to this committee to overrule or set aside their ordaining act? Never the slightest. Its usurpation of such authority has no shadow of excuse. The ordaining churches still exist, and are the only proper judges of the theological views and fitness of those whom they ordain. For a non-ecclesiastical committee to usurp and exercise such authority dishonors both the church of Christ and her Divine Head; and we greatly rejoice that there are some Congregational churches and pastors who are coming to see this matter in its true light, and who are earnest, decided and resolute in resisting this usurpation of power by the Prudential Committee.

Presbyterians, North, have evidently become demoralized, in the last dozen years, through the usurpation and exercise of church prerogatives and authority by the executive officers and secretaries of their own Boards, especially of their Foreign Mission Board, secretaries, for whom they have such regard that they dislike to condemn and resist their usurpation, even for the sake of the standards, polity and imperilled honor of their church. Like "dumb dogs," Isa. lvi. 10, they have quietly looked on while two secretaries of their *non-ecclesiastical* Foreign Board have resisted and reversed the deliberate, solemn and prayerful action of a Mission Presbytery, have required its missionaries to leave said Presbytery on pain of dismissal from mission service, and have done all in their power to crush and destroy the said Presbytery. This demoralization has gone so far that now, such a formerly staunch Presbyterian as the Editor of *The Presbyterian* of Philadelphia, instead of uttering a word in defense of the church whose prerogatives are so unjustly and wrongfully usurped by non-ecclesiastical committees and secretaries, it pours a volley of reproach upon a congregational pastor who ventures to lift his voice against this usurpation. We are no prophet, and yet we venture to predict that the time is not remote when both Congregationalists and Presbyterians will become conscious of the cruel wrong so long inflicted on their foreign missions by this exercise of usurped authority; conscious, too, of its dishonoring and damaging effect on the home churches, and a

reaction will come, relegating the divine prerogatives of the church to her own control, reviving and strengthening the principles of such nerveless Presbyterians, and placing in the front rank the Congregational churches and pastors who in this emergency make their voices heard in defense of the rights of the church and her Divine Head.

Conspicuous among these should be placed on record, not only Dr. Gordon of the Old South Church in Boston, but also the Rev. Dr. Munger and Dr. Porter, of New Haven, and the seven pastors of Hartford, who have given an expression of their views to the committee, with deliberate energy and firmness which leaves no room for misapprehension. We notice also that Dr. Griffis, of Shawmut Church, Boston, recognizes distinctly the wrong usurpation of power by the committee. The following editorial from a Congregational exchange, whose name we have unfortunately mislaid, very gently states the remedy necessary for adjusting the troubled relations between the Churches and the Prudential Committee of the Am. Board thus :

"The dissatisfaction that exists in relation to the conduct of some of our Congregational benevolent societies makes manifest the desirableness and importance of having them all responsible in some form to the churches, and the churches through their representatives responsible for the policy pursued by these societies. This would relieve the officers of these societies of much embarrassment, and bring the societies and the churches into sympathy, harmonious co-operation and more efficient working. The sooner this union can be brought about peaceably, the better for all concerned. The benevolent societies of the other denominations are made responsible to the respective bodies who sustain them and they work harmoniously. This policy is especially in accord with the principles of Congregationalism. It was unfortunate that these societies were not thus organized at first. Were they to start *de novo*, no one would think of organizing them upon the present independent irresponsible plan."

The most direct and explicit utterance of any Congregational church, that has come under our notice, is the following :

"The Franklin Street Church, Manchester, N. H., at its annual meeting, Feb. 2, adopted unanimously resolutions recommending an increase of contributions for the foreign field, but declaring that *any test of fitness applied to a missionary on foreign shores which is not applied to the preacher of the gospel at home is an offence against true Christian liberty*; that the Prudential Committee in refusing to appoint or to reinstate candidates for theological reasons only, *assumes a function belonging to the churches*; and that, in view of the exigencies of the work in India, the Prudential Committee cannot keep its faith with the churches by a policy of inactivity, or of delay, in the case of Mr. Hume."—*The Congregationalist*.

We have italicized a few lines in this action, as expressing in clear cut terms the proper limit to the Prudential Committee's power in this case.

We express our earnest approval of the views and utterances of these Congregational Churches and pastors, not from the slightest

sympathy with the dogma of after-death probation, for we condemn it as a heresy, without the least support from God's word. And in closing let us mention here one reason why no Missionary in India should favor, or even mention this dogma in his preaching. The Hindus believe in transmigration; that each human soul is to pass through 8,400,000 different states of existence, before final absorption. This belief is the fruitful cause of many thousands of hurtful superstitions and false views and practices. Missionaries oppose this belief as contrary to reason, human consciousness and the Word of God. Let a missionary favor the dogma of after-death probation, and he favors a belief in one after-death existence. And if there is to be *one*, then why not two? Why not many? Why not 8,400,000? Such will be the thoughts and reasoning of the Hindu; and the missionary favoring this new dogma of "progressive Theology," in his preaching in India, will be stultifying himself and his brethren, favoring, if not confirming heathen superstitions, while weakening the force and hindering the true teachings of the Gospel.

X. PERMANENT OR INVESTED MISSION FUNDS.

Our good Baptist Brother Hicks, of Toulon, Ill., in his four-page *Missionary Visitor*, (for half a cent a copy,) presents a large amount of telling facts and figures, with every now and then a very pat and conclusive argument for right views and practice in the conduct and working of missions. Most of our large Mission Boards have *Permanent Funds*, which they seek to increase year by year, hoarding up treasures on earth instead of in heaven, in direct violation of our Savior's teaching. If anyone can "show up" this vicious usage of our Boards more pertinently and effectively than Brother Hicks does, let him lose no time in doing it. Bro. Hicks, limiting his figures to Baptist societies only, says:

"Every year people leave money to our missionary societies on condition that the amount be invested, and the interest only be used. Many of these funds are for special purposes, as support of particular missionaries, native preachers, Bible readers, students etc., circulation of Bibles, or tracts, for officer's salaries, current expenses, building meeting houses, endowment of schools, furnishing libraries to needy schools and pastors, etc. Most, however, are for the general work of the societies. The total amount now invested is about a million and a quarter, as follows:

Missionary Union,	\$368,472.73
Home Mission Society	347,564.42
" Church Edifice Funds	260,158.93
Publication Society	250,000.00

\$1,226,195.08

"This does not include \$100,000 invested in the business department of the Publication Society, or the \$400,000 which its Philadelphia property is estimated at; nor the

vast school and mission properties, at home and abroad, held by our home and foreign mission societies. If we omit, also, from the above table, all school endowments, and money invested in church buildings, still the amount will reach over a million, and is rapidly growing. The practice was once thought to be wise, but it is now seen that it contains the germs of evil.

"1. There is an evil in what they do not do. Instead of being invested in souls, they are invested in bonds and mortgages. While the world is perishing for the living bread, it takes twenty years for one of these funded dollars to give itself. Of the silver images of the apostles in the cathedral Cromwell said, '*Take them down, and let them go about doing good.*'"

"2. There is an evil in the increasing cost and responsibility of keeping these funds. Greater safeguards and more officials will be constantly required. And with all the care that can be exercised there is constant danger of loss. Where treasures are laid up in this world there moth and rust will corrupt and thieves will break through and steal. It was the existence of these invested funds which gave the late dishonest official of the Home Mission Society such a golden opportunity. He took \$115,000, besides \$16,000 for indirect losses and legal expenses up to date.

3. Heaping up permanent funds is providing an arm of flesh for our christian enterprises to lean on. It promotes secularization; an evil which may be endured in our educational work, but which to our mission work means death. Let the means by which the Lord's work is done come fresh from God's people. Let it never be said of our missionary societies, "They are rich," for then they will have no more claim on the gifts of the poor. They will have reached Laodicea, (Rev. 3:17,) where the Lord says, "I will spue thee out of my mouth."

4. There is another dark shadow. History tells us of the vast evil of church lands and ecclesiastical treasures. Monasteries became rich because the gifts of the faithful were invested instead of being used, and then they cursed the world. They were God's treasures no longer. We are warned. It has been advocated that it be made unconstitutional for our benevolent societies to hold invested funds for their general work. Shall we not all support the proposition?

Let us add that all gifts used *at once* in enlightening and winning souls to Christ bring increase a hundredfold faster than any banks or business corporations this world has ever known. Ought not the seeking and the keeping of such Permanent Funds to be received as evidence that such Board *has not faith in God?*

XI. LONGEVITY OF FOREIGN MISSIONARIES.

If any have an impression that most foreign missionaries die soon, let us place along side of it our own impression, that as large a proportion of them have health and long periods of service, as do home missionaries and pastors in Christendom. In our reading of Missionary Periodicals a few months past, we have noted the following:

BISHOP CALDWELL, in India, has had 48 years of service, and now in his 71st year, has recently returned to India with his wife, from a short furlough, for a further period of service.

REV. A. P. HAPPER, D.D., went to China 41 years ago, and is now home on furlough, hoping to return again to China.

REV. F. BACH, of Ranchi, Chootia Nagpur, began his service in 1840.

REV. S. C. DAMON recently died after more than 40 years' service in Honolulu, H. I.

REV. GEORGE H. NOBBS, recently deceased at the age of 85 years, had 56 years' service among the Pitcairn and Norfolk Islanders.

REV. JOHN BUCKLEY closed his 40th year of mission work Sept. 24, 1844, and is still working on in Orissa, India, and his wife was there (then unmarried) three years before him. He has just died in Orissa after 42 years' service.

REV. MR. AND MRS. BENNETT have enjoyed 56 years in Burma and at this writing we notice *his* death Nov. 16, 1885, aged 83, after 57 years in Burma.

REV. G. PEARCE, has had 58 years in India, most of them in Calcutta.

REV. J. H. BUDDEN, of the L. M. S., has had 44 years of missionary life and service, and has returned to India to continue his work.

REV. J. J. FULLER has had more than 40 years in West Africa, and is now returning to his mission from a visit to England.

REV. DR. AND MRS. L. BISSELL have had 34 years in India and are still holding on joyfully in the work.

REV. S. B. FAIRBAND, D.D., went to India, with us, early in 1846, and is still there and doing effective service.

REV. MR. (FATHER) FREEMAN has had 48 years on the Gold Coast of Africa, "the White Man's Grave," and is still doing efficient service.

REV. MR. ALLEN, of the same Gold Coast, has lived and labored there some 44 years, and still works on.

REV. W. AND MRS. KRUSE, C. M. S., lately deceased, had 35 years in Egypt and Palestine.

SENIOR SCHWARTZ, of the Leipzig Society's Mission in India, has had 41 years' continuous service there.

REV. ALFRED SAKER had 40 full years of service at the Cameroons, West Africa, with results which elicited the profound admiration of David Livingstone.

REV. H. A. STERN, D.D., had 43 years of labor for the Jews, in all parts of the world, despite his imprisonment and sufferings in Abyssinia.

REV. HENRY TOWNSEND, at home on furlough, made a vigorous address at the C. M. S. Annual Meeting, after 40 years in Africa.

THE REV. MR. BAKER, of the C. M. S. Mission, at Cottayam, So. India, had 49 years of service, and when dying said to his wife: "Keep on working to the end, God will help and bless you;" and there she still is, at the age of 83, superintending her mission school.

REV. JOHN THOMAS, C. M. S., had some 33 years, 1837-1870, in South India, and Mrs. Thomas more than 40 years of service.

REV. ANDREW JAMIESON had 40 years constant service among American Indians.

REV. JUSTIN PERKINS, D.D., had 36 years of service in Persia.

REV. G. W. and MRS. COAN served the same mission 30 years, and she still lives.

THE REV. THOMAS MORGAN had 43 years of service at Howrah in India.

REV. C. REUTHER had 35 years service in India, and Mrs. Reuther 41 years.

REV. WILLIAM OAKLEY, C. M. S., reached Ceylon June 11, 1835; so that at the celebration of his jubilee, July 14, 1885, he had had a little more than 50 years service, without ever returning to England, and he still lives, the senior missionary and Secretary of the Ceylon Mission.

BISHOP SARGENT, C. M. S., completed 50 years service in India July 7th, 1885, and still continues his work.

REV. JOHN EDWARD HENDERSON had 45 years' service in the Baptist Mission on Jamaica.

DAVID ZEISBERGER endured the hardest kind of service among the American Indians more than 60 years, dying in 1808, aged 88.

REV. JOHN SCUDDER, M. D., had 36 years of service in India and Mrs. S., 30 years.

REV. MATTHEW T. YATES, D.D., reached China in 1847, 39 years ago, and is still there doing efficient service.

REV. WILLIAM HALL began work among the Seneca Indians in 1834, and is there now, though feeble after 52 years.

MRS. ELIZA ROBINSON, recently deceased, had some 50 years, mostly in India.

MR. W. ROBINSON had 47 years in service, 12 years in Java, and 35 in India.

REV. MR. MARSDEN has been laboring some 50 years in India, first as pastor of a church, but for many years past as independent missionary at Bangalore. He never asks for help, but acknowledges Rs. 2240 the past year, and has gathered in all, 111 Communicants.

MRS. SARAH I. LYMAN, died Dec. 7, 1885, after 53 years missionary life and service in the Hawaiian Islands, in her 81st year.

REV. ASHER WRIGHT had 44 years of mission work among American Indians, and MRS. WRIGHT more than 50 years.

REV. DWIGHT BALDWIN, M.D., lived 56 years as a missionary in the Hawaiian Islands, and MRS. BALDWIN, 43 years.

REV. LEVI SPAULDING, D.D., had 53 years of service on Ceylon and MRS. SPAULDING 55.

MRS. GRIFFITHS went to the Madagascar Mission in 1820, and though banished with the other missionaries, during the long and bloody persecutions, she lived to pray and work till 1884—64 years.

MRS. WYATT GILL had 32 years of service in Raratonga and other Islands.

MRS. E. LEWIS had 40 years of service in South India.

REV. JOHN DAGLEISH had 42 years of service in British Guiana.

REV. WILLIAM ASHTON had 41 years in Africa, and is still at work there.

REV. RICHARD BIRT has had 46 years, also in Africa, and is still there.

REV. T. H. CLARK has labored 44 years in Jamaica, and is now in England.

REV. J. B. COLES has had 41 years in South India, and is still there.

REV. J. FOREMAN has labored 40 years in Demerara, and is there still.

REV. SAMUEL J. HILL, 34 years in North India, is still there.

REV. WILLIAM MUIRHEAD, in China, is completing his 40 years' service.

REV. THOMAS POWELL, in Samoa, has already had 42 years there.

REV. G. TURNER, LL.D., in the South Sea Islands, has already had 46 years.

REV. W. W. GILL has retired after 33 years' service, in the same Islands.

REV. F. G. KAYSER has retired after 35 years in Africa.

MRS. GRIFFITHS JOHN, recently deceased, had 31 years of service in China.

REV. DR. HILL had 52 years (1830—1882) in Greece, and Mrs. Hill some years longer.

REV. MR. SANFORD had 28 years' service in Turkey.

REV. H. TOWNSEND had 40 years of earnest and successful work of the C. M. S. in West Africa, and 10 years more after retiring to England.

REV. BENJAMIN RICE, L. M. S., has just celebrated his jubilee, having served 50 years in South India. Between the 15th and 45th year of his service he saw the native christians increase 500 per cent.

REV. J. B. KOHLHOFF had 53 years of service in South India. His son,

REV. J. CASPAR KOHLHOFF, entering into his father's labors, worked 57 years.

REV. CHRISTIAN S. KOHLHOFF, grandson of J. B., had 41 years of service.

MISS HARDING, senior Missionary of the "Society for Promoting Female Education in the East," has recently died, after 43 years of service.

REV. S. MCFARLANE has had 28 years of service in the South Sea Islands, and is about to return to New Guinea where his last years have been spent. He has been the founder of two Missions, that on Lifu, and also the Mission on New Guinea. He has reduced 4 languages to writing, translated the whole New Testament into one of them and two of the Gospels into another. He has organized 15 Native Churches, established two training institutions, trained and sent out 100 native young men as native teachers, and baptized 5000 converts.

MRS. PETER WRIGHT, C. M. S., died in South Africa, May 1886, after 64 years' service, having gone to the work in 1822.

MISS EDGERLEY landed in the Old Calabar Mission, West Africa, 32 years ago last June, and hopes, after her short furlough in Scotland, to return to her work there.

REV. E. A. STEVENS, D.D., completed 48 years of mission service in Burma, Feb. 1886.

REV. LYMAN STILSON went to Maulmain in 1838, and died in 1886,—48 years of service.

REV. J. F. CUMMING, U. P., has had 47 years of mission service in South Africa, and still lives in the mission.

REV. R. BION has served 40 years in Bengal, India, and still works on.

MRS. ANNA FREDERICK MELVILL recently died in So. Africa, in her 92d year.

MR. JAMES WEIR died Nov. 11, 1886, after 59 years' mission service in Kaffraria, So. Africa.

XII. AFRICA.

THE MANDINGO WARRIOR, SAMUDU.

In a former number of this REVIEW, we gave some account of this Mandingo Chief, who seems to have begun his career at Besi, 1,000 miles inland from Liberia, and is reported to be at the head of an army of 100,000 men, conquering the people and country between Timbuctoo and the coast. He is said to be about 40 years of age. Of him and his 100 messengers whom he recently sent as his representatives to the British Governor of Sierra Leone, Dr. Blyden, himself an intelligent, observant and highly educated Negro, writes as follows :

"The Governor and inhabitants of Sierra Leone have been recently very much impressed by the physical and mental character of the hundred representatives who came to the government from the troops of Samudu, the Mandingo warrior from the Koniah country, interior of Liberia, who is driving the French before him in the neighborhood of the Niger. They could all read, and had the frame of giants, and their heads the intellect of statesmen. These people, neither in themselves nor in their ancestry, have ever been affected by liquor. They are sober, strong, self-reliant. Nor have they been weakened by that other vice, which, in this nineteenth century, has caused an outcry in highly enlightened London. The young men retain their physical integrity and purity until they take their wife or wives. Mohammedan law recognizes four lawful wives. Every woman has her husband, and every girl is betrothed. The people are compelled to be pure. Polygamy in the interior of Africa, where it is an institution transmitted and regulated by the customs and laws of generations, is a different thing from polygamy in civilized communities. Among the aborigines it resembles the ancient patriarchal life, in civilized or European communities or colonies it would resemble pandemonium.

"I had the opportunity of conversing with persons belonging to the army of Samudu. They were all from the neighborhood of Medina and Musardu. They gave me the following information: The main road from the interior—from the gold regions of Boure and the cattle districts—had its chief outlets, until within the last eighty years, at Wah Koro (Cape Mount) and Durn Koro (Cape Mesurado.) But the growth of Sierra Leone and intermediate wars diverted the trade to that peninsula. The old road is much shorter and far more convenient from Medina and Musardu to Monrovia, Grand Bassa, Sinou and Cape Palmas, than it is to Sierra Leone. And the object of Samudu is to re-open those roads. Already the wars which diverted the trade of Medina and Musardu from the Liberian coast to Sierra Leone and Gambia have been suppressed, and all that remains to be done, is that Liberia should take advantage of these openings to enlarge her intercourse with the interior. Other things being equal, geographical convenience will determine the direction of trade.

"And the opportunity is offering itself for emigrants to push out to those healthy and wealthy regions, where cattle and horses abound. Here is also a promising field for distinctive labor. They will be sure of the hearty support and co-operation of those intelligent tribes, who understand the advantage of a neutral, industrial and religious element settling in their country, as a means of preserving peace and aiding in keeping the roads open. Liberia has already entered upon relations with those people; first, through Mr. Benjamin Anderson, the explorer of Musardu, and more recently the late

President Gardner conducted negotiations with Ibrahim Sissi, King of Medina, whose place is now taken by Samudu."

DR. SUMMERS.—PERILS OF AFRICAN JOURNEYS.

In our last number, referring to Dr. Summers' leaving Melange on his march inland, with a caravan made up largely of other parties, mostly traders, we mentioned that he had written again to Dr. Dowkonnt, from the banks of the Quango, encompassed with perils from intrigues and conspiracies of his own people and carriers. His first peril arose from the ministers and people of a Saba or chief who had died about a month before, and whose body his people had kept, waiting to plunder this coming caravan, of which they had heard, whereby to grace and magnify the burial of their dead chief. A son of the dead Saba had succeeded him, and preparations had been made to raid the caravan, but just then a war sprang up between the forces of this young Saba and those of a neighboring chief and so diverted the attention of the former from the caravan that it escaped the peril and passed on. A few days' march in advance another attack was threatened by the people of one Saba Quingonga, but with much courage and firmness Dr. Summers succeeded in pacifying the furious parties and preventing the fight.

The conspiracies of his own people and the skill with which Dr. S. traced and foiled them, up to the date of his letter (Aug. 7, 1886), furnish such lessons in African character and travel, that we give the account in his own words. He writes:

"The next thing, much worse than with the Saba, was the trouble with my carriers. The bearer [of this letter sent back to Melange] Antonio had, I believe, a hand in setting the camp on fire five days ago. The fire started at midnight in my cook hut, where there was no fire being used. I sprang through the door of my hut and helped to quench the fire before it reached the gunpowder, of which Germano had 250 barrels; other traders had about 100, while I had 33. We were, however, by divine power, delivered from the danger. The day following I overheard a conspiracy to engage a fetish man to curse me and my goods, etc., and half of the carriers to be ready to run away with their cargoes, Antonio to take my riding bull and a few little things. I waited up watching, and at midnight the fetishman started his cursing from some distance. Then followed a great commotion in camp, and the cargoes commenced to take to themselves wings, when I suddenly appeared and demanded my carriers to answer to the roll-call. About twelve men were absent, but they made their appearance in a little while, being recalled by their friends. I then disarmed every man, demanded the restoration of my cargoes, had fires lit, and placed two of their numbers (one my cook) on guard; and having read God's Word, in first four Psalms, went to sleep. Antonio had taken the bull, but returned. In the morning I had a good talk with the men, without being angry with them, but dealing firmly. During the day Antonio conspired to call me "Puti," until every man took up the expression, which has a very bad meaning. Yesterday, Antonio joined in another conspiracy to poison me; so at breakfast I found certain "melengo" in my food, giving it a pungent taste. Having overheard the conspiracy between the cook and others, I asked what the "melengo" was in for. They told me it was simply to make the thing boil well. I threw the food away, and they seemed surprised that I

should have a second dose for dinner. They, however, gave it to me, and it went under the ground, following the breakfast. *I could say nothing*, as all my men were in the thing, *but God said to me*, "No weapon formed against thee shall prosper;" "Lo, I am with you always, even unto the end of the world." I have no fear, except a holy one, and I expect to stay comfortable after finishing this letter. I felt it necessary to get rid of Antonio this morning to take letters to Melange by paying him in rations and giving him a "val" on Melange for twenty yards of cotton goods. The cook is, I believe, waiting to start with Antonio, and when I sleep, to steal cooking utensils and some fuzenda, and perhaps two or three guns. One other carrier, whom I heard curse because his load was all books, is more or less likely to go with them. I'll let them take what they like to get rid of them. One other conspiracy was to fire my hut, and last night they sent a man with a barrel of gunpowder to change for other goods, while they knew full well that all my goods were packed for the morning. However, he would persist in leaving the gunpowder in my hut. Happily, from some cause, it missed fire. On another day, they came to see where and how four barrels of powder I had received were placed, and I heard them report, so guarded the barrels and there was another miss-fire.

"This is the class of men I have, but I doubt not I'll reach Lubuco in about two months. *My confidence is in God*. Poor fellows, they seem to have a special enmity against me. Their idea is, doubtless, in the first place, plunder. Germano (a trader) is not pronounced in his opinions, while the dozen Ambaquisto traders would help in the plunder. As yet I have lost but little, and I believe God is *going to protect* the things *He has given* me. The Sabas cost me about \$50, for which I have in return one cow, one heifer, one cow and calf, one sheep and a goat. The natives here are perfect savages, well armed with guns, but few with bows. They belong to the Kasi nation, are famous in battle and have cost me \$20 for right of way across the river, and I'll have to pay \$10 more for use of a canoe! They are impertinent in their demands. I would not be surprised if they were to combine with the carriers for a raid. Major Carvalho passed here and gave presents that clothed all the people, besides the rum, and they expect the same from every man, and will demand it in the future. They yesterday threatened a raid on the camp, but were silenced by the old Saba, who said that if they touched a thing they would *surely die on the road* home. But the carriers are a hundred times more troublesome to me than the natives. What they have "in the wind" for to-night and to-morrow I do not know, but I heard one thing was to lose my cattle in crossing the river. Now, pray don't be anxious. I shall send this letter immediately, for if I wait till to-morrow the bearer will certainly not deliver it for fear it will tell too much. Bro. Sam* must deal with him as he feels led. I can't deal with him here, as I have *not a man* in whom I can place confidence. I am very doubtful about this letter reaching you. All being well, I expect you will receive another in about six months. Now, the grace of God, which keepeth me, keep you and your family in His love, for Jesus' sake.

"Yours in Him and for Him, among this poor African people,

WILLIAM R. SUMMERS.

Amidst such perils and meeting them with such watchfulness, faith and patience, as Dr. S. does, we can but pray,—God bless and shield him and keep his heart full of pity and love for the souls of those who so persistently seek to destroy him.

* This Bro. Sam is one of the two Missionaries of Bishop Taylor at Melange, to whom Dr. S. addressed this letter.

THE C. M. S. MISSIONS IN WEST AFRICA—A CONTRAST.

Fifty years ago West Africa was easily disposed of in three pages of our Annual Report, where now thirty are occupied. They tell not any longer of a work confined to the peninsula only, and scarcely emerging from its tentative stage, but of a deeply-rooted and wide-spread work; represented by 25,000 souls under 7 European missionaries and 40 *Native* clergy (one of whom is an honoured Bishop of many years standing, and two are Archdeacons) by 9,000 communicants and 7,000 scholars in 90 schools and seminaries; and by 1,228 baptisms in the past year. In 1836 it was deemed "like a streak of light in the East," which told of the looked-for day at hand, when three couples were married at Hastings, and agreed to go to the Sherbro country to preach. The language of despondency at length began no longer to say that West Africa had nothing to tell of but a grave for the white man. Sierra Leone was becoming more healthy, and Henry Townsend, landing for the first time on what had been but a while since a pestilential shore, and a place of wild human dislocation and barbarous immorality, was among the first to tell that "no one arriving here would imagine he was in a country, the inhabitants of which had been accustomed to idolatry;" he told of the solemn stillness of the Lord's day; of the men and women well dressed, as circumstances would allow; of schools well attended and taught; of attentive and devout congregations; of evidences that the Spirit of God had blessed the labours of the Society, then extending over a single generation. But there were but 10 stations then for 41 now, 6 clergy then for 48 now, 700 communicants then for 9,000 now, 3,000 scholars then for 7,000 now. The Bishopric of Sierra Leone was not founded till 1852. The Yoruba country was untouched till 1842. The Niger district received its first missionaries only in 1857, and no one dreamed then that the young Native, who was helping Mr. Kissling in Fourah Bay College, would be known and honoured all over the Christian world in 1887 as one who for all but a quarter of a century had occupied, and well filled, the position of the first Native African Bishop since the days of the Early Church.

But God's work grows, and God had purposes of mercy to the tribes of the Yoruba land. From whatever cause, 500 Sierra Leone colonists emigrated back to their own land, some to Badagry, some to Abeokuta, between 1839—1842, and real Christians among them longed to seek their lost relations and carry to them the blessings of the Gospel, if only they could be accompanied by a missionary. It was then (1842) that Henry Townsend went forth, first on a prospecting expedition, and afterwards as an ordained missionary, to transplant the Gospel, with the emigrants, to a land of darkest heathenism and cruel slavery. He was the first white man to enter Abeokuta. Strong *in* Christ, brave *for* Christ, one of the noblest

pioneers of the Church, he had penetrated through a distance of a thousand miles from the Colony; but no ray of light, no sign of true life, was there *then*. Satan ruled supreme. *Now* Badagry, as well as Abeokuta; Ibadan, the scene of the Hinderers' toils and endurance; Lagos, then the great export station for slaves; Otta, Leke, Ode Ondo, are all held for Christ; and in Lagos there is an important Native Church, comprising four pastorates, with all the machinery of a properly-organised institution, and a "Mission," after the manner of the home Church, has been held, and has, we hope, been blessed with a deeply-needed revival of true religion among the Christian population, to be followed, as we trust, with real evidences, in an improving state of society, and a genuine interest in the advancement of that Christianity to which they owe their all. At any rate, 512 confirmees in one year show signs of life in the Yoruba Church. Human sacrifices have, we believe, ceased in all the stations but Ode Ondo, and there are 7,000 Christian people under 17 Native pastors, where but a generation ago all was blank heathenism of the lowest type; where the sad howl of the slave was heard instead of, as now, the Christian song; where the slave barracoon occupied the very site of the now handsome Christian church; where twins were destroyed at their birth, as devils; and a sort of scapegoat in human form was dragged through the streets, to be loaded, as it was supposed, with the sins of the people, and cast finally into the river; where a mysterious but undefined power they called Oro was the terror of all, and crushed an ignorant and down-trodden people, who now in large numbers profess at least to believe in Christ, and live under the beneficent influence of Christianity.

Meanwhile Sierra Leone has not suffered. If she has failed hitherto to utilise her position of blessing as she might have done, to be a blessing in her turn to the teeming tribes of heathen lying close to her door in all the darkness of superstition and vice, she still has her own 19 clergy, her 14,000 professed Christian people, her 4,000 children in 44 schools; she gathers £1,264 in the year for her own Church purposes, and about £350 for missionary extension. Sierra Leone too has had her "Parochial Mission," and the Bishop, while speaking with proper moderation of what remains to be tested, still says, "I believe this Mission marks an epoch in the Church here." God graciously grant her new life and power, and make her yet, what we believe she may yet become, a centre of blessing to poor Africa.

MR. ARNOT IN CENTRAL AFRICA.

Some five years ago Frederick S. Arnot, a young Scotchman, entered alone upon missionary work and explorations in Africa. His travels and work have been of so great interest that we hope ere long to give our readers a brief sketch of them. We are glad

to see from the following brief extracts from his recent letters that he has at length reached a point in one of the Central Empires where he finds a hearty welcome and people ready to listen to his message :

"From the last received letters from this young and devoted missionary we extract the following. Writing in January last he says :—

"I am well, and have got, I may say, to the end of my journey, as I am now virtually in the Garenganje country. As to what may be my future field of work I am not anxious, but am full of thoughts. Indeed, I have been passing through all this beautiful country—with rivers and mountains all new to the world—in a sort of dream. The Garenganje is one of the largest Central African empires, full of people, and I go amongst them feeble and poor. It seems that my way looks more plain to remain and not return at once from this country. This prospect is greatly beyond my fondest expectations. To be able to remain now, and begin work at once, seems almost too good news. Still, I am troubled and don't know what to say, nor to which hand to turn. Nothing but Christ I would know—Christ and Him crucified ; but how am I able to show Him forth ? It does seem to be true, that the Lord chooseth the weak things, for I see plainly that *He* hath brought me here—it is too evident.

"On February 8, he wrote:—Am now at Molenge's town in the Garenganje. Thank God, I have got here at last, in the best of health and spirits. I am loaded with kindness from these simple people. They all cry, "Stay with us, don't return ; we will build for you, and hoe for you." My heart is full of praise to God. Surely He has been most gracious to me in permitting me to be the first to tell of Him in this great country."

MISSION TO THE UPPER ZAMBESI.

MR. COILLARD is another indomitable missionary who has forced his way through difficulties insuperable to most men, and has at length established a mission on the upper waters of the Zambesi. The latest we have seen of him and his work is the following :

"In connection with this Mission, which four years since Mons. and Mdme. Coillard went forth to establish, there are now six Europeans and two Basuto evangelists, while three missionaries, one a medical man, are now leaving France for Africa. From a little narrative of the work just published, we learn that after many difficulties the Zambesi was crossed on August 21, 1885, the missionaries being welcomed by the chiefs, who declared that the country was before them—they could go where they chose. The two Basuto evangelists were residing at Mambora, but later on one would go and labour somewhere in the valley above the Gonye Falls. At the important port of Sesheke, the official residence of fifteen chiefs, buildings of a temporary character have been put up for the missionary who remains there. The population is scattered over an immense tract of country, more than 800 miles in length, and requires a band of energetic workers to evangelise it.

"M. Coillard intended to proceed to Lialui, the capital, where he had previously been welcomed by the king, to endeavour to bring about a reconciliation between the chiefs. In consequence of recent disturbances, 'murder and theft are,' he says, 'common things.' But this is not the worst. Villages had been destroyed. 'When I went to see a sick man, I found the village in ruins ; the chief and many of his principal men had been brutally murdered, women and children and the cattle were all brought into the camp to be disposed of by the king. We could have wept when we saw them

brought in like a flock of sheep, for he has sworn to spare neither age nor sex.' Such is the condition of this portion of Africa, 'dark, chained by superstition and vice, suffering and dying.'

" 'I wish,' says M. Coillard, in conclusion, 'I could speak like an angel in pleading for these Zambesian regions.' Mr. R. H. Hunter (27, Jamaica-street, Glasgow) wishes to raise a fund of £500 for the support of this Mission, which, though under the direction of the Paris Evangelical Missionary Society, does not share in the general funds of the Society."—*The Christian*.

XIII. LOVE TOKENS.

HIGH SALARIES TO MISSION SECRETARIES COMMENDED.—"The fact that this Society [C. M. S.] pays so little to its General Secretaries is strangely given as an argument why the Secretaries of the American Societies should serve either without pay or with much less than they receive. (1) How fallacious such an argument is, is seen in the fact that the total expended in salaries is larger in this Society in proportion to the amount received than is paid for salaries of any of the larger Societies in the United States, and the total expense of administration amounts to a much larger per cent. in this Society than in any of the leading American Societies. (2) That the payment of no salary or a small salary to a General Secretary reduces materially (3) the expense is disproven by the experience of all the large Societies, the administration of which requires a large amount of clerical labor and a most careful and incessant oversight. We hear no complaint from the givers to this Society that too much is expended in administration."—*The Gospel in All Lands*.

(1.) Will our worthy neighbor tell us when and where he has seen such an argument based on "so little paid to its General Secretaries?" The Editor of the MISSIONARY REVIEW has mentioned on reliable authority, that no secretary of the C. M. S. has a salary of more than \$2,500. He has expected and desired his readers to make the inference that the Mission Secretary in New York receiving a salary of \$5,000, *twice* the C. M. S. Secretary's salary, presented an example less self-denying, and less effective in fostering and developing a self-sacrificing spirit in his brethren, the pastors of the churches, living on salaries averaging less than \$700 each, and in their churches and people, than does the example of the secretary, who receives only \$2,500. And it is his opinion still that this inference is unavoidable and cannot be prevented or weakened by any amount of sophistry. The salary a secretary receives from mission funds for his own personal use, is one thing. The expenditure he approves through other channels and agencies, in prosecuting the work of his Society, is another and very different thing. An error in the latter case may be properly called an error of judgment. In the former case the secretary, who takes for himself *twice* the salary of another in a place equally or more expensive, demonstrates elements of self-seeking, a love of money, which utterly unfits him to make his life and example, a power to lift oth-

ers to a higher plane of self-sacrifice and devotion to this cause of God. A secretary giving himself to His work without *any* salary, purely from love to Christ and the heathen, may still err in judgment in not sufficiently guarding and economizing mission funds in other expenditures; but this cannot reverse the fact of his *personal* self-sacrifice in giving his own time and labor without compensation. For his mistake in lack of economy in other expenditures, he may deserve censure. For his unselfish devotion of time and energies without salary, he may well be commended, and his example held up for imitation. While if the secretary, who receives the double salary, watches with rigid care to keep down the salaries of all subordinates to the lowest point possible, he not only exposes himself to censure for his own selfishness, but he renders himself contemptible for his niggardliness towards his fellows.

It should also be kept in mind that in regard to all expenditures, besides his own salary, a secretary's responsibility is only partial, or none at all,* he may have but one voice in 20 or even 500. In receiving a large or small salary or none at all, his responsibility is undivided, unless he demands more than his committee can be persuaded to allow him.

How fallacious is the argument that the sum total expended in administration has anything to do with the real missionary spirit of the secretaries as indicated by their individual salaries, may be seen also from the fact that some churches take the matter of District Secretaries or Agents and some other items of expense, into their own control, and will not allow their secretaries or committees to dictate about them. In the past history of the Presbyterian Foreign Board it employed such District Secretaries and Agents for collecting funds, for many years, and at heavy expense. The church at length condemned the usage, and through its highest court refused to allow it any longer. It recognized the rousing and deepening of interest in foreign missions as the duty of pastors, as much so as any other part of their work as pastors. Its mission secretaries and committee, since this action of the church, have made repeated efforts to override it and return to the former wrong usage, but hitherto in vain. This church has remained firm to its purpose, and hence no salaried district secretaries or collecting agents are allowed, and its mission funds are spared the heavy expense for them which appears in the financial accounts of many other Mission Boards. But is this any reason why the secretaries of this Presbyterian Foreign Board should receive twice the amount in personal salaries that is received in case of secretaries whose committees employ such district secretaries and agents?

*In many Mission Boards, as in the Presbyterian Foreign Board, a salaried mission secretary is debarred by law from voting on any business involving expense.

(2.) Will our brother of *The Gospel in All Lands* demonstrate the correctness of this statement, that the percentage of administration is much larger in the C. M. S. "than in any of our leading American Societies"? He says the C. M. S.'s cost of administration is "about 9 per cent." This REVIEW made it last year, 11.73, —a sufficient evidence to most readers that we have shown no partiality for the C. M. S. Calculating the cost of administration in our American societies on precisely the same basis and principles, this percentage in several of our leading societies is larger (see REVIEW's Table in Vol. IX., pp. 312-313). Of those whose percentage ranges above that of the C. M. S. we may mention the M. E. Church, North, of whose mission society the *The Gospel in All Lands* is the organ. Its cost of administration, calculated on the same principles as that of the C. M. S. was 14.87 per cent.—3.14 more than that of the C. M. S. The Am. Baptist Missionary Union's was 15.50. The Baptist Southern Convention's was 16.24, &c. And if we look at the European Societies we notice 14 at a glance each of whose percentage for administration is higher than that of the C. M. S.; and that of some of them more than double.

We do not mean to justify such costly administration. We gladly join our neighbor in deprecating the high percentage of the C. M. S., and of all other societies whose percentages rank above or near to it. But we *do* mean that the sentence above, at the end of which we have placed the figure (2) should be revised and corrected, or withdrawn.

(3.) And so, too, the following sentence, indicated by the figure (3); the payment of no salary or a small salary to a secretary, reduces the expense of administration by just so much as would constitute the salary or the difference between the smaller and larger salary, if paid; and what is of still greater importance in this connection, the love for the cause and the spirit of self-sacrifice shown by the no-salaried or small salaried secretary, will diffuse their fragrance widely and combine with the elements of the cross of Christ in regenerating and saving the world.

(4.) As to "no complaints of too much expenditure in administration," how can an editor, who does his utmost to keep the salaries of mission secretaries to the highest point possible, expect such complaints to come to *him*? We hear and receive such complaints in abundance, and heartiest thanks, too, from scores of earnest, praying souls, who value our aims and efforts, and share with us in earnest longings to see the tide of missionary interest, zeal, self-sacrifice and consecration, rise high enough to flood all Christendom and develop men and means enough to speedily evangelize the whole world.

XIV. FIELD NOTES.

ECHOES.—“THE MISSIONARY REVIEW is by far the ablest Missionary Magazine that we ever see from your side of the Atlantic . . . We rejoice that it is to be *Monthly*.—G. K., Sec. of one of the large Missionary Societies of London.

“THE MISSIONARY REVIEW, now changed, without increase of price (\$1.50 per year) from a bi-monthly to a monthly, brings gratifying proof that the bow of its good editor still abides in strength. Among all the arrivals on the field, since the *Review* began its earnest work, we have yet found no missionary journal that can take its place. We prize it for its pronounced views, its brave spirit, its spiritual fervor, its force of conviction and earnest purpose, its valuable information. It must do great good wherever it is read, for it has a high mission and is faithful to it. We most heartily recommend the *Review* to all our readers.—*Evangelical Messenger*.

MOUNT HERMON BAND AND MISSIONARY VOLUNTEERS.—In the February *Review* we gave a list of Colleges visited by the two young men who are urging upon their fellow students the needs and claims of Foreign Missions. To the number of Missionary Volunteers there given, 590, we rejoice to add the following :

Grinnell College, Iowa	40	Lincoln, Ill.	9
Toledo	26	Carbondale	1
Cedar Rapids	6	Naperville	27
Chicago (Medical Students 25)	36	Lake Forest	18
Morgan Park	25	Evanston	8
Convention, Upper Alton	43	Wis. State Conference	43
Blackburn University	7	Kentucky Convention	13
Jacksonville, Ill.	10	Others in Kentucky	10
Champaign	15	Georgetown, Ky.	23
Galesburg, Ill.	19	Ripon	7
McCormick Theo. Sem.	33	Oshkosh	7
Union Park Sem.	17	N. E. Conference	22
Woman's Medical College, Chicago.	9	Yale Seminary	6
Fairfield	7		
Total			1094

Do not these figures press home to every Christian institution the question: How are we educating our students? Is our curriculum silent as regards the spiritual needs of $\frac{3}{4}$ of the human race? Are we sending out men equipped and trained for every business except *the* one enjoined by Christ on every Christian, with special emphasis? The above decisions have been made in prayerful consideration of the needs of the heathen world and of the last words of our Lord Jesus.

This winter hundreds of Churches have been praying for an outpouring of the Holy Spirit. Are we recognizing God's answer in the tithes which are being brought in? Yes, God wants our sons and daughters. What then must he expect from our tithes of gold and silver? Is the overflow of blessing withheld because *these* tithes are not all brought in? Mal. iii., 10.

This list of young men and women is a challenge to the church. Nay verily, the challenge is from a higher source, for this is indeed the work of the Holy Spirit. We do not wonder that the two who are being used to further it exclaim: “It is God's work. He is doing it all.” Blessed be the Lord, the God of Israel who only doeth wondrous things and blessed be His glorious name for ever, and let the *whole* earth be filled with His glory. Ps. lxxii.

Oh, mighty King of Glory!
 Thy chosen heralds send
 To tell the old, old story,
 To earth's remotest end.
 Give hearts of love and pity,
 And willing, zealous feet,
 Through forest, plain, and city,
 Thy mercy to repeat.

Oh, Saviour, bleeding, dying,
 Thy deathless love reveal,
 Until ourselves denying,
 We burn with holy zeal:
 Till we our cross upbearing,
 Shall bleed and die for Thee;
 Thy holy service sharing,
 From sin and self set free.

Oh, Saviour, coming, reigning,
 Returning to Thy throne;
 Thy blood Thy banner staining,
 Awake, awake Thine own!
 Thy victory foreseeing,
 May we go forth and fight;
 Nor dream of ever fleeing,
 Till Thou hast won thy right.

WILLIAM LUFF.

CHINA STATISTICS.—The Mission workers, of all Christendom, in China, are reported to be 387 men and 420 women, including wives. They are connected with 16 British, 4 Continental and 13 American organizations. Chinese Communicants 25,000.

HEATHEN CHINA HEAPING COALS OF FIRE ON CHRISTIAN AMERICA.—We see it reported that the Chinese authorities have promptly paid \$25,000 to the M. E. Mission at Chung Kiang as damages to its property by the mob; have also expressed a wish and purpose to make good Mr. Fulton's loss by the mob at Quai Peng; and the Governors of the Provinces, by imperial order, have issued proclamations to their people to live at peace with the Christian Missionaries and their converts, to treat them with respect and courtesy, and allow their neighbors to become Christians at their pleasure, declaring that the Christian religion promotes virtue, peace and prosperity. Contrast this with the conduct of our own Government authorities in doing nothing to redress the cruel wrongs inflicted on the Chinese by our American Mobs, not only in the far greater loss of property, but in the murder of some 28 unoffending Chinamen. And how can our responsible authorities keep down a blush of shame, or maintain the least show of self-respect in presence of the Chinese officials in Washington?

XV. GIFTS AND LEGACIES.

The late WILLIAM GUTHRIE left \$20,000 to Home and Foreign Missions of the Southern Presbyterian Church.

HENRY S. PARKER, late of St. Louis, Mo., left \$2,000 each to the Presbyterian Boards of Ministerial Relief, Home and Foreign Missions, and to the Am. Bible Society; also \$1,000 to the Am. Tract Society.

THE NATIVE CHRISTIANS of Belgaum, India, recently contributed 138 Rupees to their L. M. Society; and the friendly natives who were not Christians then gave 164 Rupees to the same Society.

MR. HUGH O'NEILL, of New York, has given a fourth \$7,000 to the Tarsus station of the Reformed Presbyterian Mission in Syria.

REV. N. R. JOHNSON, Missionary of the same church to the Chinese in California, has offered \$500 towards the amount called for to begin a Mission in China.

THE OLD SOUTH CHURCH OF BOSTON has just made a collection of \$8,100 for the Am. Board.

JOHN S. NEWBERRY, of Detroit, left \$4,000 to local charities, \$10,000 each to Presbyterian Home and Foreign Missions and Board of Education, and \$5,000 to the Board of Publication for S. School work.

THE LATE MRS. ISABELLA BROWN, of Baltimore, left \$5,000 each to Presbyterian Home and Foreign Missions, and to Ministerial Relief.

BABU TAGORE DUTT, late a wealthy native gentleman of Calcutta, India, left \$1,200,000 to establish and maintain an almshouse, hospital and schools for the native community.

MARY W. JOHNSON, of Philadelphia Friends' Society, has bequeathed \$157,000 in various sums to about forty religious and charitable institutions.

JULIA S. BARNEY left to the Woman's Baptist Mission of the West, \$1,000; to the American Baptist Home Missionary Society, \$1,000; to Widow's Home, Dayton, \$1,000, and to the Baptist Union, Dayton, \$1,000.

GEORGE A. ANGELL, late of Providence, R. I., left \$1,500 to the Am. Board.

SALLY B. GRIDLEY, left \$1,577 to the A. M. S.

THE FIRST CHURCH OF ROCKFORD, ILL., last year gave \$14,502 to benevolent objects.

THE ANN ARBOR CHURCH, MICH., gave to benevolence last year \$2,652.

XVI. SAILING OF MISSIONARIES.

REV. and MRS. E. M. CLARK returning to Assam; REV. and MRS. WALTER BUSHELL returning to Burma; REV. and MRS. W. I. PRICE returning to Burma; MISS S. B. BARROWS returning to Henthada; MISS ELIZABETH LAWRENCE returning to Thakone; MISS E. F. MCALLISTER returning to Rangoon; REV. and MRS. J. E. COCHRANE, REV. and MRS. TRUMAN JOHNSON, M.D., REV. WM. CAREY CALDER, MISS CARRIE E. PUTNAM, and MISS EMMA J. CUMMINGS, eight new missionaries all for Burma, in Oct.

REV. W. JOHNSON and T. INSELL, returning to India, sailed Oct. 18, 1886.

REV. and MRS. W. B. PHILLIPS, returning to North India, sailed Nov. 11, 1886.

REV. and MRS. E. RIGGS and MISS MALE, Wesleyans, sailed for Jaffna and Colombo, Ceylon, Nov. 26, 1886.

REV. and MRS. H. HAIGH, Wesleyans, sailed for Mysore, India, Nov. 25, 1886.

REV. W. D. FRATER and REV. F. W. A. SMITH, Wesleyans, sailed for India Nov. 25, 1886.

MISSES NELSON and LAVERACK, Wesleyans, sailed for Malta, Dec. 2, 1886.

REV. and MRS. J. J. COLES, returning; REV. and MRS. E. B. TOPP; and REV. J. J. DIGGS—all for the colored Baptist Mission among the Veys in West Africa, sailed Jan. 3, 1887.

MISS KERR, returning to China, sailed Dec. 2, 1886.

REV. and MRS. S. B. DRAKE, left London for China Dec. 13, 1886.

REV. and MRS. H. K. MOOLENAAR left London for the Congo Dec. 20, 1886.

MR. W. C. HODDAR, C. M. S., left London for Freretown Nov. 24, 1886.

REV. and MRS. J. ERHARDT, C. M. S., sailed for Calcutta Nov. 26, 1886.

REV. B. PHAIR and MR. W. OWEN, C. M. S. left for N.W. America Dec. 18, 1886.

REV. and MRS. D. F. JONES, of the Christian Connection, sailed for Japan Jan. 8, 1887.

MISS MARY A. VANCE and MISS SHAW sailed for Japan and China, Jan. 11, 1887.

Of the 25, the first party of the 100 new workers the C. I. Mission agents are asking this year, the names of 15 are as follows: MESSRS. J. BROCK, Greenock; JOHN DARROCH, Motherwell; WM. RUSSELL, Coatbridge; F. J. DYMOND, Exeter; and S. POLLARD, London.

MISSES FLORENCE and CLARA ELLIS, Rhyl; MISS ELLIS and Miss KNIGHT, Chester; MISS BURROUGHS, London; MISS THOMPSON, Manchester; MISS GATES, Tottenham; MISS MCWALTERS, Glasgow; MISS PARKER, Berks; and MISS MUIR, Blackheath.

MESSRS. W. S. JOHNSTON and FRANK MCCARTHY sailed for China Dec. 31, 1886,

REV. and MRS. M. C. WILCOX returning, sailed for China Jan. 22, 1887.

REV. F. J. BRISCOE sailed for the Transvaal Dec. 30, 1886.

REV. W. CHARLESWORTH sailed for Ceylon Jan. 6, 1887.

REV. G. W. CHUTTERBUCK sailed for Bombay Jan. 14, 1887.

DR. and MRS. S. S. MCFARLANE, DR. and MRS. A. FAHMY, and MRS. MORRISON, for the L. M. S., Chang-chow Mission, China, sailed in Feb., 1887.

XVIII. BOOK AND LITERARY NOTICES.

MANY INFALLIBLE PROOFS.—By Rev. Arthur T. Pierson, D.D. A series of exceedingly practical chapters on the evidences of Christianity or the Written and Living Word of God.

In "A Word Preliminary" the author says: "The writer of these pages once found himself getting into the deep darkness of doubt. Beginning at the foundation, he searched for himself until he found the proofs ample that the Bible is the word of God. It was like finding one's way out of a dense wood into the full light of day. Others are still in the dark, and these chapters are the blazed trees that mark the path by which one man got out of the forest. Perhaps some one else may try the same route with a like result." 317 pages; 12mo, cloth, \$1.25. F. H. Revell, Publisher, Chicago: 148 and 150 Madison St. New York: 148 and 150 Nassau St.

Our readers may gain a clearer and fuller idea of the train and course of thought and reasoning in this volume by the Headings of some of the Chapters. The Introductory Chapter I. is entitled "WEIGHING THE PROOF."

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| " II. | " | " THE PROPHETIC SEAL." |
| " III. | " | " PROPHECY OF THE RUIN OF JERUSALEM." |
| " IV. | " | " MIRACLES; ARE THEY POSSIBLE AND PROB-
ABLE? " |
| " V. | " | " THE WITNESS OF THE BIBLE TO ITSELF;
ITS SCIENTIFIC ACCURACY." |
| " VI. | " | " THE SCIENTIFIC PROOF OF THE WORD OF
GOD." |
| " VII. | " | " THE MORAL BEAUTY OF THE BIBLE." |
| " VIII. | " | " THE MORAL SUBLIMITY OF GOD'S WORD." |
| " IX. | " | " CHRIST IN THE OLD TESTAMENT." |
| " X. | " | " THE PERSON OF CHRIST." |
| " XI. | " | " THE MYSTERY OF THE GOD-MAN." |
| " XII. | " | " CHRIST, THE TEACHER FROM GOD." |
| " XIII. | " | " THE ORIGINALITY OF CHRIST'S TEACHING." |
| " XIV. | " | " THE POWER OF CHRIST'S TEACHING." |

We have only been able as yet to get a taste here and there of the juicy thoughts and treasures developed under each of these headings, but this much has awakened an earnest desire for full and frequent meals of the same.

Dr. Pierson's words and sentences, figures and illustrations, come with the vital force and freshness of personal experience and positive conviction, and hence possess elements of special power to move and convince others. Persons ever troubled with doubts, as to the Divine Origin of the Bible and Christianity, should not fail to study this volume; and all others should read it to enjoy the luxury.

CONFERENCE ON FOREIGN MISSIONS, MILD MAY PARK, London, Oct. 5-7, 1886.—Thanks for this volume of 250 pages brimfull of earnest and eloquent addresses, and demonstrating the thoughtful deliberations and prayerful interest of those who are praying, waiting, watching and working earnestly and effectually, to secure strict obedience to the parting command of our risen Savior: "*Go ye into all the world and evangelize every creature.*" We will hope to give extracts from some of these stirring addresses hereafter.

THE INDEPENDENT (Office, 251 Broadway, New York) is as truly *independent* in character and nature as in name. But such an amount of clear-cut, vigorous thought and reasoning on all the most important subjects and questions of the day; and such an amount of valuable information, facts and figures, gathered from all parts of the world, we find in no other weekly paper.

THE MORPHINE HABIT (Morphinomania) by Prof. B. Ball, M.D. of the Paris Faculty of Medicine. Humboldt Library No. 87. 15 cents. Fitzgerald, 108 Chamber Street, New York.—This full and able exposé of the injury to health, brain and life from the abuse of Morphine, deserves careful study by all and especially by the many thousands who are conscious of constantly coming more and more under its power. If the habit is ever to be broken it must be resisted with resolute purpose in its incipient stages.

(Again, to our regret, most of our Field Notes and Book Notices are crowded over to next number.)

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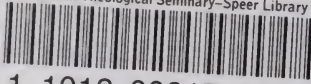
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